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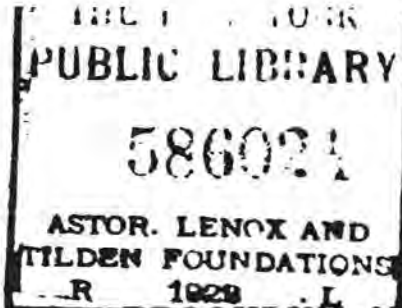
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No. 1

Study in Diagnosis

With the advance of time we naturally enlarge the scope of our thot and its application.

In the study of diagnosis we have to cling to a unit and with that thot in mind our analysis establishes definite and fixed rules which will guide us intelligently as well as minutely. One's knowledge must not be confined to disease but lead us into other phases that make the student conversant with the topics appertaining to the daily walks.

The base reveals the seat to disease, while the inclinations determine the reflex, sympathetics and affections.

Ordinarily it will suffice us to know that in a physically based all the phenomenal impertinence, conducive to ailments, is traceable to the liver with all its tribulation. Upon the work of the liver assimilation depends. To the extent that the liver becomes sluggish, owing to improper combination of foods, relative organs become impaired and their functions retarded. Not until the measure of impositions react upon the liver does the system become aware of the unequal distribution of organic labor and with it the trouble either becomes acute, seeking adjustment or it will grow chronic.

Here it is where the patient must learn to determine his inclinations and thru them seek establishment of an equilibrium. It will not do for such a case to yield to symptoms, altho the latter should be pacified. Thus a physically based with spiritual first and intellectual in second has to resort to means applicable to the intellectual and administer such tropical fruits or their juices as will remove the obstacles of symptomatic relations.

The next step is that of selecting vegetables applicable to the spiritual trend alternating with intellectual selections, for several days or weeks as the case may be and bring the patient to normal, creating a menu in which the physically based must make his selection of foods calculated to keep him basic. Thus sixty-five per cent of all the foods used are of his type while thirty-five per cent are to be judiciously distributed among the inclinations, the first receiving proportionately to that of the second. Should the second be low and there be a desire to increase the latter's capacity we may use from fifteen to twenty per cent of intellectual selection. But at no time should the second inclination over-balance the first for in such an event not only

will the first inclination suffer defeat but the base itself will cease to release the mental force hidden therein, and tho a person may have gained, as in this case intellectually, his spiritual propensities impaired will bring on physical suffering.

We must bear in mind that in nature everything is based upon correspondences and correlations and nature will yield but she will also revenge herself, if we take her by force. Nature will give up her treasure for our good, if the motive on our part is equal or in harmony with the laws established and mobile.

Exercise and Education

Where both exercise and education are twin guardians, there we find an equilibrium or poise in things terrestrial and celestial, corporeal and spiritual. The one by itself, not equally as much employed reduces possibilities and hampers progress. The body needs not only exercise but should be educated in matters appertaining to the laws governing the organic and all its relations, while the mind, to exercise its God-given talents, gifts, attributes and endowments, needs to be educated in matters so far evolved by minds made manifest, and to be reminded that even the greatest of mental giants has employed but a part of his mentality while there remains so much in that mind not yet touched upon because the means to reach the recesses of his faculties have not been sufficiently exercised.

We need information or education on all lines in addition to the exercise of body and mind so as to grow into soul consciousness and the realization of the spirit, a state that shall bear fruits with each successful season.

Years are Coming

And with it we simply wish one and all "A Happy New Year."

We say: "A Happy New Year" for such it will be to the extent man realizes, he is the creator of his own destiny.

If we allow others to suggest to us the contrary and if we follow such suggestions then we are no longer creators but subjects unto dictators.

A Happy New Year holds good now that "the old has passed away," and we add: "I shall make all things new."

"A Happy New Year" is being ushered in and with it many innovations. For us it is never to grow weary or tired, to apply our gifts and talents.

Whatever the past may have been it will not repeat its orgies if we deny them consideration.

With a "Happy New Year" on our mind we pave the way for advancement in all fields of that.

Continue to "Be Happy and of good cheer", then all the things wished for shall be ever near.

"Good cheer" casts out all fear.

Tho the world may cling to the self-hypnotic spell, "the worst is yet to come," we shall not infringe upon its patent right but keep on the path of happiness which is ours by divine right.

Let us continue to say in concerted action: "A Happy New Year!"

There is an end to everything; still where one thing ends another begins. No matter how conversant we may be upon a subject there always comes a time when we realize that after all "the half was never told."

Oracle for Nineteen Twenty-one

GIVEN 11:58 P. M. to 12:07 A. M.

Providence has decreed that the choice of man be his harvest gauged by the laws of equation controlled by chance created, while the hand of fate metes out her treasures according to fixed laws without consideration, destiny stepping in to eradicate the phenomenal and illusionary for a clearer path leading to the goal.

Man will continue to pursue collectively what governs his character individually and for some time to come there shall be upheavals of a mental and social state that know no bounds.

The year before us will reveal the uncertainty of man's movements and disclose tactics leading to terror and destruction.

While early floods will prevail and tidal waves demand their prey, the clouds of unrest in social and industrial circles will descend with their heavy weight upon all classes and cause much damage to the order of things, causing untold agony and misery, followed by thunders and lightnings among the unchained elements of the lesser breed, inviting revolts and disaster.

Though failures in crops will be largely localized, the great extent will nevertheless effect the whole market.

The early close of manufacturing plants throughout all of the industrial centers will swell the army of the unemployed, reducing the price of labor to an alarming ebb, while the prices of commodities and necessi-

ties will not meet the wage scale, thus impelling resistance of a most alarming nature. The provisory legislation will by no means be able to bar the high tide of reaction and with every step only all the more tease the uncontrollable breed that cares not for peace.

Rural banks, and with them many of the financial institutions thought sound and solid, will go to the wall, leaving calamities in their wake that know no parallel in the history of high finance. The slump in the stock market will prove too heavy to ever expect another season of stability.

New phases in the phenomenal of nature will develop, beginning early and passing thru the advancing season to the very end of the year, keeping the scientific world guessing, while the populace at large will find itself in a state of almost ceaseless frenzy.

Enterprises will fall to the ground and speculations will experience discouragements greater than the distances between the stars, and many a one, thinking himself secure upon the throne, will fall to the earth.

In every walk of life the spirit of distrust will take on a most alarming attitude.

The earth will quake in places defying all scientific calculations and proclaim disasters surpassing the descriptions in the Apocalypse.

Theological and political circles will vie with one another in the attempt of outwitting every measure of the constitution and proclaim means endangering the safety of fundamental principles—a mental chaos possessing the hearts of mankind.

The Angel of Death will make frequent visitations to and among the ruling and executive class. The whole country in general will undergo suffering in every

walk of life heretofore undreamed of even by the most pessimistic class.

With the fall of prices in city real estate country towns will show greater evidence of prosperity and with it create a demand for rural property. Still the stringency in the financial world will not be relieved.

The labor market will prove the most crowded since the days of the panic and grow into a state too serious to be discussed. There will be uncountable numbers moving from place to place endangering the ones still employed. The stock market will fluctuate in figures to such immense differences that even the most sanguine will fear to venture.

Retaining the power in her possessions Great Britain will continue to be the lion in the midst of political creations and add to her influence powers unable to resist her diplomatic moves, internal and external unrest all the more strengthening her policy attaining to the desired end speedily. Even with the apparent concessions to Ireland and India, Canada and Egypt, she will, before this year comes to a close, furnish an uncontrovertible proof of her election among the nations of the world. She is among the tongues and tribes of the Aryan what the Japanese aspire to reach in the midst of the Mongolian race.

Second in power for the good of the greatest number is Russia, who is undergoing a ferment, out of which shall rise a model form of government that shall surpass anything heretofore attempted by a representative nation and in her achievements surpass the efforts of older republics. Her determination and undivided interest adhered to by the people will create results that will be the envy of the most optimistic financiers of

other nations and money powers will be anxious to invest within her borders, certain of tremendous gain. Thru nature's resources and especial favors by the elementary conditions Russia will yield fabulous crops and produce more pro rata than the best organized and more scientifically equipped countries.

Germany will slowly but surely awaken from the hypnotic spells of cold intellectualism and realize that a commonwealth must have something more to offer than hyperbole, class distinction and its militarian demands. Arrogance is still too prominent to give way to reason; still there will be a spirit of production evident to a greater measure conducive to a modification of tactics eventually adjusting the wheels of commerce to a point of equality (equanimity).

France will experience less favors from nature and face calamities not reckoned with, inviting charity from other sources.

Italy will suddenly develop a spirit of revolt owing to the many visitations sweeping over the whole country.

Portugal will face a new crisis and the intervention of powers alone will save her from entering a phase of ruin.

Spain will suddenly rise to prominence in the commercial world and exercise powers heretofore that slumbering in its proverbial lethargy.

Holland will assert herself in the world of commerce giving rise to new disputes in questions of treaty.

Greece will continue to swing the pendulum of time to excess, falling into complications of social problems.

Czecho Slovakia will by no means enter social equilibrium and the continuity of unrest will creat indo-

lence, arrogance and destructive measures, neglecting to keep in motion the wheels of industry and commerce.

Denmark shall enjoy exceptional prosperity surpassing in attainments the days of its splendor.

Scandinavia shall be less favored by the elements, and go thru a siege of sorrows.

Japan will continue to make vain attempts for recognition and lose many of the valuable concessions due to the blunders of its diplomats while inner troubles shall rise to the verge of revolution, followed by exercise of cruelties inviting intervention by foreign powers.

China shall come to the front and prove by its moves results obtained only thru the inauguration of a new regime.

While Canada shall make itself known by virtue of new discoveries in fields heretofore left unnoticed by the investor, Mexico shall assert itself, and applying its tactics to newer phases of government and commerce rise from a lower level to the height of possibilities offering advantages to foreigners that shall attract many financiers to its borders.

South America will plunge into prominence by considering its resources and offering inducements to settlers as well as speculators.

But a state of peace will not be reached; neither will a move be made that would warrant a state of rest. There will be nothing more but mere preliminaries preceding discoveries or realities unfinished and in their nature deferring the arrival of a state of peace or mutual understanding.

Turkey with its Ishmaelites will continue to struggle and its outbursts at its many devout centers create frenzy with very little effect upon the general trend.



SERMONETTES



A fool parts with his money because he has not enuf to be classed among the rich, and the wise man parts with his money because it came to him from fools; for this reason he returns a part of it so as to make more fools.

Social science means defiance.

The mental state of a people is judged by their fashion plate.

When a man has served the purpose of his avowed friends, he is given the comfort of a Faust: "The Moor has done his duty—the Moor can go." Moral: "Go slow my friend, and remember that the things you are asked to do are the things you have fought in your saner moments."

He who does not reciprocate your kindness will ere long be your enemy.

Wealth means waste, where there is waste we shall witness want, and want turns into war. These are the four "doubleyou's" that make many "eye double-you-double-you's."

Four seasons govern the year and four states enter society.

Better days are coming but first we have to wade thru the worst.

Every dog has his day, still some have nothing but dog days and had a dogs' life.

Blessed is the man who lives from hand to mouth day by day.

He who fears to make use of today shall experience greater sorrow tomorrow for his mind lives in yesterday that is dead and gone.



SEASON HINTS



Fresh grapes still invite us to press them thru a potato ricer and indulge in a wineglassful at early morn.

Pears when frozen and pressed into juice, will make a good tonic, especially when first heated.

Grated apples in the morning, taken with a little cream will prove an eliminator. Toast and black coffee go well with apple.

Baked apple for lunch or dinner is acceptable. With rice and toast or shredded wheat, will satisfy even a hungry soul.

Fried foods are in order during the wet or cold season; nevertheless fruit dishes and salads should be made up of raw victuals.

Cereals are still best in their raw state, altho whole wheat, barley, and rice may be soaked for eight to twenty-four hours and then boiled slowly until tender.

Most nourishing of all grains is the whole of the wheat, soaked for a day or two.

Half an Artichoke a day is better than all the tonics adorning the pharmacopist's shelves.

Baked potatoes and creamed spinach will make a most satisfactory entr  e dish.

Mashed potatoes with cream are fattening but plenty of cayenne pepper added to the dish eliminates all fattening properties.

To prevent colds and catarrhs make it a point to use plenty of cayenne pepper in olive oil and abstain from baker's bread.

Liberty cabbage is best in a raw state. Add caraway seeds. Eat with doughgods and a little cheese. Black coffee goes well with it.

For constipation take a little juice of liberty cabbage.

If there is to be pie or pudding on your menu always eat pie or pudding first. Should there be a desire for more food you may now have your salad or entree dish.

Grated carrots should be taken with anise seeds, grated beets with caraway, turnips with dill or worm seeds.

When boiling potatoes (peeled or with jackets on) always add dill or fennel seeds. In their absence you may use caraway.

All fruits call for a pinch of spices.

All vegetables must have a pinch of savories of one kind or another.

Extracts go well with cereals when cooked.

Salt may be used with fruits.

Sugar is advisable in vegetables only.

Bananas must be whipped into a mess running like cream. Fresh cream may be added but no sugar. Acidulous juices are proper in connection with whipped bananas.

Baked and fried bananas are good especially with rice and tororoot (taroena).

Doughgods are always in season. They will turn out very light if you use cold water and beat the batter thoroly; while the oven must be hot.

Soda biscuits and baking powder muffins are permissible if not indulged in frequently.

English muffins for a change will do no harm but be sure you have either fresh or dried fruits with them and finish up the repast with tea or coffee.

Cereal drinks are in season.

A little hot wormwood tea on an empty stomach will assist digestion and if no meal follows the drink the power of resistance is called out sufficiently to battle with unchained elements successfully.

Now that the use of liquor has been made a crime it would be well to taboo the tobacco habit, unless the tobacco trust should prove too strong to buck against. At any rate the use of plenty of oranges for breakfast will help eliminate the tobacco evil. Such a step will either raise the price of oranges or the trust will force the fall of prices to such a degree as to discourage orange culture.—Watch and see.

Tender rhubarb should be eaten raw and as a salad.

In using sugar get the brown sugar if possible.

Rock candy is the candy to use for colds; alternate with Spanish licorice.

Flaxseed teas should be used quite frequently to keep the stomach in order; alternate with slippery elm and when costive take hot black haw for a few nights.

Pork, bay leaves and garlic cultivate the tobacco habit; oranges and pennyroyal tea help to curb it.

Chicory, endive and celery make a fine salad and prove mild eliminators.

A hot house cucumber and a tomato will break the monotony of a one-sided menu; at the same time they are a splendid tonic.

Mangoes are in but scarce; still do make it a point to use one a day for ten to twenty-one days.

Food Preparation

To prepare food is not a task if we pin ourselves down to "brass tack" tactics, cease fishing in the dark and stop talking science without a real knowledge of the terms. It suffices to know that raw foods alone develop vitamins so necessary to nourish us, or rather furnish us with fuel creating the required amount of heat elements out of which a process of assimilation creates the required amount of electrism conducive to the upkeep of our organic life.

Twice baked or slowly baked vegetables, when combined with raw vegetables, will also create vitamins sufficient to furnish us with material that goes to create "free energy" for the operating of our organism.

But boiled, stewed or fried dishes should be given the benefit or a doubt and indulged in rarely, for tho they do supply bulk we not only crowd the organic constitution but require excessive amounts to make up for all the deficiencies arising from such unwholesome culinary tactics. Nature has already concentrated the foods for us and for this reason rebels against our additions of water or other fluids in the preparing of dishes. She will let us *bake* fruits, vegetables and nuts but she will revenge herself upon us if we impose upon her well devised dishes. Nature fills fruits and vegetables with sufficient distilled dew to meet the demands of a highly organized constitution. She fills nuts with oils thoroly refined, with but a trace of gum. As to grains she was far-sighted, our Mother Nature, and gave such to us to meet demands of emergency. These grains we are to take with us when travelling or stuck away in remote corners of the earth where she cannot lavish upon us all the fruits and vegetables that de-

light our hearts and here she makes concessions. But for that reason she has combined salts with acids, concentrates and compounds so ingeniously that enuf may be used to swell the cell-life to the point of germination (generally requiring from twenty-four to thirty-six hours) and to thus eat the grain which may be malted or steamed. Also, in the form of flour, it may be sufficiently moistened to produce diverse dough dishes.

As to pulses the same rule holds good, altho in this case the thoroly swelled beans, peas and lentils require slow cooking, followed by baking. However, they can be used in their unfired state by using them in connection with green foods, or by reducing them to a flaked state.

The less dairy foods, and still less yard foods we consume, the less "chemical reaction" sets in and instead of loosing out with the advance of years we find ourselves rejuvenating.

Do not give up your experiments, neither grow discouraged after the first attempt at a radical change of regime. Plug along, if needs be, and remember that "he that persevereth receiveth the crown."

Food Problems

And still there are a number of quite earnest students who from time to time are confronted by problems as to the proper food to be used from season to season. There can be no safer guide than that of selecting foods the market affords, altho, in remote places one is confined to foods stored up for winter, commanding a rather meagre selection.

As constantly evolving beings, bent toward higher attainments, we seek variety as well as selection. We need changes. Some of us are so situated and conscious of responsibilities that make it impossible for

us to move about like Nomads. As we cannot go to the mountain, as it were, we shall have to use means to bring the mountain within the range of our reach, for this reason we have to indulge in tropical fruits and vegetables we can procure, even tho the price may seem somewhat improportionate, for it's better to feed for health than to swallow medicaments.

Making our breakfast on tropical fruits and fresh fruit juices, imported museilageous or gelatinous dishes with just a suggestion of stimulating drinks, we shall be content with a salad for lunch, using whatever the home market offers. The dinner may be followed by the dishes most applicable to the base we recognize in ourselves and such foods are plentiful everywhere, even in the larder of a backward country.

Simplify your selection to the rules laid down by the old adage that "each season brings forth her own kind."

Be guided by the direction that the first meal of the day has to consist of a tonic—thus fresh fruits and fruit juices; tropical in their nature, for if any other or domestic fruits are necessary the lunch or evening meal can be entered upon with such dish.

Eating a lunch, we can have either baked fruits or a salad, while dinner calls for assimilative foods—foods largely charged with the ingredients making up vitamins. A dinner calls for an introductory or appetizer; a relish; followed by a raw, fried, baked and a steamed dish.

Once we make it a point to follow routine variety upon variety in the preparation of dishes will break every monotony or one-sidedness in feeding with the diversity in combining materials for dishes will come to us originally and we shall never face the want for anything better than we prepare.

To Live Right

To live right is to know how to live. To know how to live we must first determine that we live and then what we live for. If we live merely to perpetuate the phenomenal as we find and are confronted by it there will be no need of inquiring into the subject matter of life. Only when seriously interested in life itself do we need to search, investigate, analyze and reason upon life itself.

The man of phenomenal affairs has no need to know; it is sufficient for him to follow the current of things in general. Rights and wrongs fluctuate with such an one as does the stock market and with each mad desire comes reaction. To him life is nothing more than history which repeats itself. Tho a man of affairs is blest with timely success, there may be no other interest evident but that of the ordinary walk of life as expressed in the phenomenal.

It is the seriousness of life that prompts inquiry and investigation, a desire that cannot be vanquished or suppressed by want or oppression. Such a mind cannot backward step nor surrender to governing conditions. A force higher than that of the phenomenal world pushes on toward knowledge and higher attainments. And once the interest is aroused in the path of perfection the phenomenal itself is dissected in the interest of science and for the purpose of aiding the instrument known as the body unto attainment not common to mortals, for "as I be lifted up unto the Realization of the Fatherhood of God, even so every cell composing one divine instrument must be lifted beyond mortality into the consciousness of the Life Eternal."

We are thus prompted to live right—not because of

custom, form or codes of man, but because of recognition, acknowledgment and realization that lead to "Know God—for therein lies life eternal."

Chemical Reaction

The topic of chemical reaction is by no means a new one. It originates with thinking humanity. Thruout the pages of history reference is made to the subject matter of life and its allotments. Some sought assistance in bubbling springs and its mineral compounds; others gathered herbs and made concoctions; others, less successful in the pursuit of youth and happiness, decided that the mind or the spirit alone could reveal or determine an elixir of life. At any rate, man continues to experiment and hopes to stay the ravages of time, to a degree at least, and thus harness certain heretofore unknown forces, and direct them for good. We not only desire to gain health when out of repair, we wish to find a way whereby to become immune from any of the inflictions so readily meted out to humanity. We want to feel safe against contagion and infections. We wish to play safe when in a predicament. And we desire to live long enuf to witness the things this world holds out to us. In short, we desire to remain as long as we can be of use, or enjoy our days either by ourselves, or in company with others.

As to health, we know that a well-laid plan, regime, program and the observance of the seasons, bearing in mind the requirements of our constitution, temperament and peculiarities, will insure strength and vitality and all that goes to make up a happy mood. That state of perfect health attained thru careful selection of food and drink should lead one to the consideration

of mental powers, which thru diligent practices of rhythmic breathing revives the latent powers and forces within the psychic, and lastly, the spiritual make-up and thru conscious attention build up processes within the body that lead toward self-control, conducive to arrestment of chemical re-action, and with it conducts the newly created substances unto rejuvenation, regeneration or mental rebirth.

Abstinence and Food Hunger

Abstinence from food is no longer uncommon. Food-hunger has its charms. A Lady in Roseburg, Oregon, abstained from food for forty days and still showed overweight. Object of food hunger in this case was to conquer an obstinate case of stomach trouble, presumably cancer. Altho she may not have subdued the maledy entirely, she at least arrested the advance of the trouble. Physicians could do absolutely nothing, consequently the resolution to fast. If she had known a little more of the efficacy of solarized foods, the breath rythm and flushings, success would have been hers. Stomach troubles are largely reflex troubles and have to be reached and treated according to temperament, or base and inclinations. In all such cases fasting is efficacious only when we treat the basic factor in our constitution. Much time is gained and much more inconvenience we are spared when we know more about the human constitution and a few of Nature's laws.

Stimulants

The use of stimulants in the form of coffee, tea, cocoa and chocolate are very common, and some temperaments take to one and some to another. In either case it may be a habit or a temperamental requirement. But in either case again there comes a time when a

change becomes imperative, and when heeded, the change will prove beneficial, and a bridging over. Where we let things run on we will pay for our negligence, and not only encounter inconvenience, but where inherited tendencies are strong and the scrofulous germ is not entirely eradicated from the system, we have to go thru a regular siege of sickness, if not a succession of ailments.

We do say that an ounce of prevention is better than a pound of cure. But do we heed what we say? We are in need of changes. We must have them. The more we follow pursuits prompted by intellectual thot waves, the more we study and develop mentally, the more we need to simplify our methods of living.

Cold Nights

We will not say anything about cold days for a little sunshine helps us greatly on our way, especially where we have learnt to "shine inside." But when the glorious luminary sinks behind the western highlights, when the mantle of night screens from our sight the objects of sense and draws gigantic shadows before our sight, a little chill vibrates thru the marrow, or creeps along the sympathetics. It is then that we need to relax all the more and seek a warm place, a blaze, change our shoes and stockings, even take a hot bath in a warm bathroom and don our figure in clean dry garments. Then enter our cabinet kitchenette and either take a glassful of hot water with one saltspoonsful of cayenne pepper to stimulate our whole soul being, or take to stimulating drinks like tea or coffee. Thereafter a baked potato and some salad, or an apple and a muffin, or perchance a wheatcake, will fill the demand, and we feel as if new born.

HOME TALKS

Such talk comes at intervals, still, even tho in irregular installments, "every little bit helps" and we may take our medicine homeopathically as not at all, since in these days of strenuous efforts to reach an understanding, a small dose—or half a loaf—is better than none. True, only too true, some of us fare well and others are told "farewell". It all depends on how a word strikes us or how it is applied. When we say "farewell" to another then we mean "he is going" and in the past tense it is, "he is gone" just like little Eva in "Uncle Tom's." But when we say "we fare well," in two distinct words, we remain in the present tense and enjoy the treasures of heaven and earth. We, personally, can use the first and the second tense. In the first we "*fare* well" for we have nothing to worry about, and why should we when our comfort is in: "the worst is yet to come." For this reason we continue to "be happy and of good cheer" that we may continue to *fare* well for "as a man thinketh in his heart so he is."

As to the second tense, it is true there are those who give us the "farewell"—a *well* full of *fares*, railroad and other fares. But then we must admit that it would be rather sad if we had to be confined to but one place when there are so many places on terra firma for our heels to impart imprints to time. Seattle has been good to us. It could not have been any better for a place can only impart the best there is and to the extent its occupants are able to parade their talents. And the talent is good, for were it better it could not be as content with its surroundings as it is. Of course, the people are better than the climate, altho the climate suits most of the people, and others just can't get away for reasons just known to those concerned.

We surely stayed a long time but we just allowed circumstances to rule the whole situation just to see if the Darwinian theory still held good. We can say it's not a theory—but a fact.

We have enjoyed it all and must say that nothing was left undone but has been done and nothing was done that should have been left undone and for this reason health is still in us; disease, mental and physical, we dare not handle as long as such is the patent right of brute force in human deceptions.

We stayed longer than we intended—we admit. But that was the fault of thotless jugglers and thot-peddling prestidigitators a la Sinclaire type with the accent on the Sin, the only thing his name *declares*. Note him fume and rage and take another bold front with his bill of a black raven playing to the galleries of *tightfrocks*.

At any rate "it is well with my soul." The powers of hades vainly empty their venom upon the Saints of God, yet the latter know that the serpent in all his recoils is having his herd pretty well mangled. True, he does writhe and cringe, sweep and turn most phantastically but the head is crushed and the "poor thing" will succumb by the time the sun goes down.

After an eventful season of holidays our footsteps have been directed to new fields and the reclaiming of the older ones.

With a new year before us and still newer inventions to bear out the testimony of Saints and Sages we have good reason to look forward to great events and still greater blessings awaiting the Saints of God on earth who recognize in every vain effort on the part of mediocre man the possibilities of an angle worm.

May God speed the day for if we fail to go fishing when fishing is good, we shall be swallowed by a whale.

Religion

From *religio*—to unite; to unite the Finite to the Infinite or God to man. Thus religion is a State—a condition—not a confession or creed. Religion is “at-one-ment with God.” He who has reached that state has attained to true religion. Such a state may be attained irrespective of surroundings or conditions and environments characteristic of terra firma. Such a state realized, we may lose sight of labels, tags and brands.

Because there is nothing but good, much good goes into a religious creed but religious creeds do not necessarily create good only and as far as we take it into the creed. For this reason we find many a good man in creeds for they have been born that way or identified themselves with a creed that they may be able to do more good there.

To be religious simply means to exercise “the will of the Lord whose law is holiness for holiness is the best of all good.”

We can get religion by seeking the way unto attainments (*tao*) but a creed cannot give us religion for religion stands for at-one-ment or union with God, a state that sets us in tune with the Infinite whose laws are harmony, peace, love and all other conditions, contrary to such a state, are to be treated with silent contempt.

The counsel of the Savior is: “Seek ye first the Kingdom of heaven and all other things shall be added unto you” and, “Know ye not that the kingdom of heaven is within you?”

The following in the Savior’s footsteps did not require belief or ordinances, confusions, ceremonies or affiliations. To prove his counsel: “A new commandment I would give unto you—that ye have love for one another” was a law sufficient unto man.

Zend-Avestan

The term Zend originally stood for language, interpreting the objects in nature, clothing an idea in terminology transferable from mind to mind. The people, evolving from out of the yellow race, inhabiting the Thibetan plateau, now known as the Aryan or White Race, were known as people of a language interpreting thot or thot wayes. They then became the people of Zend or Zend language, capable and able to express themselves intelligently as they denied the power of authority vested in one particular person an idea quite current among all other races, they became known as the Avestan—or, Believers in the Living Garden from Ave-stan. To them the whole world was God's Garden, where thru the object of sense, life emanated. To them everything was animate and witnesses with the Reality of God. Thus in the words of the Blessed Ainyahita they would laud creation and see in every object thereof, great or small, the lines that go to make up the Infinite countenance of God.

To them, language was for the purpose of interpreting the Living Word of God as it stood out against nature. To them God was not a God of the dead, but a "God of the Living," whose breath is evident in everything.

Here we find the origin unto the thot expressed in Exodus: "Thou shalt not make unto thyself any graven image, nor likeness of anything that is in heaven above, nor in the earth beneath nor in the waters under the earth; thou shalt not bow down to them nor worship them."

For this reason the Avestan people would not allow any idols, paintings, carvings or symbols to take the

place of the objective thruout nature, since the objective was quite sufficient to bear testimony to the unlimitlessness of God's intelligence.

The abstract was to be reached thru the recognition of the objects as the handiwork of God. Following the stepping stones of evolution, recognizing the rounds of the ladder hinged at either end, heaven and earth, sufficed to realize the great unlimited possibilities of man, representative of the link joined to an unbroken chain which reaches to Andervaye—the rendezvous of all the immortals.

Here we discover a happy blending of monoism and panism, in which individuality represents complexity, while the latter abounds in macrocosm for the end of endeavors thruout microcosm.

The Three Great Phases of Eternity

What may these three great phases of eternity be? Without going further into details, let us sum it up. Perhaps you have already caught the thot.

Eternity is endlessness of time, vastness of space—God immeasurable. The three great phases of and within eternity are *Present, Past, Future*.

And it is for us to determine *now* what the foundation was that was laid in the Past, to what extent, to what degree, it corresponds to this span of the Present. That which appertains to the Past must necessarily be recalled into the Present in order to know how much of it must yet be introduced, how much is yet to be used, yet to be applied. Everything that appertains to the Past must be recalled into the Present so that the path of the Future may reveal the greater possibilities yet to be attained.

Scientific Economy the Path to Health and Wealth

Sylvester Eve, 1917, San Francisco

We realize as we continue to come together that there is much in store for us in this life, in fact, each day becomes more and more precious; and as we propose to gain the things appertaining to our daily affairs, we realize that the road to wealth is by and thru economy. Even so the road to wisdom—that *tao*, the only path, the path that reveals truth as it is, the path unto wisdom—is reached by economizing on time. To utilize every moment, making good every minute, invites system and efficiency. Economy, that is the password. We have to study, learn to appreciate and begin to utilize economy. Economy must be evident in every transaction, every department, every walk of life.

And now, as the hours are rapidly advancing, it is well for us to think of the 365 days just passing, and by taxing our memory to recapitulate the significant events that transpired in each and all of the twelve months of the year. All we can say is that 1917 was indeed a most eventful year, not only to us as a family, an association, an order or as a particular tribe, but also to us as a collectivity of tribes, a nation; for truly to this nation 1917 will continue to stand out as a most eventful year thruout the pages of history; and, furthermore, how eventful a year to all the relative nations or tribes of the Aryan, or White race.

1917 has ushered in a great momentum. It is the beginning of great changes. As to the outcome, all diplomats have agreed ere this that they do not know. Each and every country is as if on a pivoting point—they are practically at a loss. Altho active physically

or mentally, there is uncertainty—*tohu-va-bohu*. It seems as if we heard the scriptures say, "Of that *day* and of that *hour*, no man knoweth." Neither kings, executives nor dignitaries know. The Apostolic-See, they do not know. The Metropolitan of Constantinople, he does not know. The Caliph of the Mohammedan faith, or rather the Ishmaelites, he does not know. For in the tumult of things even a *cacadoo* or a monkey stand an even chance. We have reached the point where *we are all guessing*. There is a constant shifting back and forth like the ebb and flow of the tide. First we gain, then the other side gains, for there are only two sides. Both of us have been gaining by loss and in some respects are still where we were before. It is really wonderful, just marvelous. It is beyond expectations. We feel just like in the parable of the wet sheet wrung between two laundresses—the one wrings one way, the other in the opposite direction. It matters not which way they wring—the sheet is wrung. We are being wrung too, but two wrongs will never make a right. And the more they keep us wringing the sooner we shall be all wrung. As long as there is a drop of blood crying for freedom, emancipation, equalization, brotherhood, just that long there will be some wringing. But let us set aside this chapter of illusions.

We have learned that this span of life is short, and for this reason we want to get the most out of it. To do so we need to apply our talents to the best possible advantage. We want to utilize our gifts and direct them into channels most profitable, be it educational, intellectual or for the accumulation of worldly blessings. We just have to make the best of things. We have to learn to utilize that which heretofore we used to cast aside. Even the world is learning its lesson

quite rapidly, and therein lies our satisfaction and our joy. Even as to the bits of paper that lie around promiscuously, they see their value. They are beginning to realize the efficacy of *economy*. They lick their fingers now after they are thru with their beefsteak and chicken-bones, with the wish-bone in it. And oh, how they used to smile and laugh because after partaking of the first meal of the year, past the midnight hour, having witnessed the old year pass away and the new year being ushered in, we would lick our individual plate to impress our mind with the thot: "*The Lord He is my shepherd, I shall not be in want; for the Lord He is my shepherd, I shall not be in want.*" Each and every one of us will have to admit that we have not only had plenty, but to spare. We never had to think of tomorrow. We have licked our plates, and now the Executive advises that we eat our plates clean. How wonderful, how marvelous! We not only clean our plates once or twice, but all the time—all the year around. It is etiquette with us to take only as much as we can consume, and for this reason we are never in want. We are true economists, for nothing ever goes to waste. We do not have to be asked to be careful of this or that, it is within real etiquette to be considerate of things appertaining to life's perpetuity. The world has to come to it. Meatless days have come, wheatless days have come, sugarless days have come, tobaccoless days will come; even as to the pig, no pig's-feet on certain days, except on rainy days, and many will get on the hog—the political hog—and the old is passing away. Yea, it is passing away very rapidly. The world is undergoing great changes. But what the world is undergoing, we as a family have long outgrown. *You see the world is only coming to where we have long left off. The world at large is far behind the*

times. We are not ahead of the times by any means, but we are right in step with the spirit of the times. For this reason we get more out of life. Surely we have no regrets to offer. With the passing of the old year we shall be only too glad to have that much behind us, and in welcoming the new year, all that we can do is still to hope that even greater surprises shall await the world at large, for the greater the surprises the more rapidly change follows decay and all the sooner we shall reach the goal.

May the words of The Revelator materialize speedily. *"For the sake of the saints, the days shall be shortened,"* the days of trial, of sorrow, of terror, of chaos. *"For the sake of the saints, they shall be shortened."* To which we all say, Amen. Be it so.

The worldly mind, the mind of limitations, the mind that is not considerate and thoughtful, that has not the welfare of the whole world at heart, that mind cannot conceive of the seriousness of things. To such, life seems nothing more than the flitting of a butterfly. They do not see anything in life and they do not see anything in their surroundings, for it is immaterial to them whether this world progresses or whether it remains in stagnation. They are so absolutely selfish that they are below the animal, for they do not give thought to the condition of the world at large. They do not even *hope* that by some means, known or unknown, there may be brought about an understanding. And because *the majority of humankind are not in earnest* about that which concerns the world at large, a chaotic state is being perpetuated. By February fourth the momentum is up. The three and a half years as prophesied by John the Revelator are finished—the three and a half years allotted for adjustment. And by the fourth of February, as there is no understanding—and there

will be no understanding—then what? Just read the prophecy. Just read it! That is sad. It is terrible. We cannot conceive what it means. *The sacrifice of the last three and a half years is nothing in comparison to what is to come.* So far every step of the prophecies have been fulfilled, every instance has been borne out.

Tonight, this very night, what do you find in the world at large? All over this very continent they are merry-making, confetti-throwing, dancing and carousing, surrounded by tobacco smoke and filthy liquor, blowing their trumpets and ringing their cow bells. Everywhere these clowns and dancing girls engage in means which cause and bring upon a whole race, condemnation.

And those of us who are desirous of something more ennobling and inspiring, who are willing to sacrifice our very life—we *have to suffer with all the rest.* It seems almost an injustice, but since we are in the minority, naturally we will have to take the consequences of the majority. We cannot help ourselves. But, altho we cannot help ourselves, we shall at least get out of life all it offers us. We shall at least use our gifts and talents and direct them into every channel that opens up before us a state of felicity. *The old has past away! The old has past away! The old has past away!*

Definitions

A better definition than Webster's as to what the Legion stands for we find in St. Mark, chapter 5, verses 2-16. Also read St. Luke, chapter 8, verses 28-34.

Notes from the U.S. Bureau of Chemistry

An extended bacteriological study was made of salmon held at temperatures between 50° F. and 70° F. until they had reached an advanced stage of decomposition. At twenty-four-hour periods total counts of bacteria were made on the muscular tissue of the back and belly, and agar slant cultures were made from the mouth, gills, stomach, cæca, intestines, heart, liver, and kidney. Experiments were conducted to determine the effect of thoroughly washing the fish as soon as they were brought ashore. The results may be summarized as follows:

1. The muscular tissue of freshly caught salmon is sterile.

2. After ninety-six hours at temperatures between 50° F. and 70° F., the total count of bacteria in the muscular tissue has been found to be as high as 155,000,000 per gram. The high counts obtained are sufficient to explain the decomposition of the tissue.

3. Thoroughly washing the fish on arrival at the dock results in lower total counts. The washed fish decompose less rapidly than the unwashed fish.

4. The mouths and gills of salmon contain living micro-organisms of various kinds, even when fresh from the water.

5. The digestive tract of salmon is sterile when there is no food present.

6. The various organs of the body become infected through the blood-vessels, usually within ninety-six hours after the fish are caught.

7. Salmon out of water more than forty-eight hours at temperatures between 50° F. and 70° F. are decomposed to such an extent that they are *not desirable as food*.—Albert C. Hunter.

A Close Call

During the night of December 15th and thru the day of the 16th, somewhere, perhaps leagues deep in the ocean and forever hidden from the eyes of man, the earth's crust was torn and twisted by a titanic convulsion.

For hours the earth's surface shuddered under the feet of its heedless millions. Force waves thousands of miles in length swept outward from that storm center like ripples on a rock broken pool. Yet only the un-sleeping seismographs noted it and inscribed a mute record for watchful scientists who guard them.

First word of the disturbance came from Georgetown university. Then reports of records of the shock began coming in from seismograph stations at Harvard university, Cambridge, Mass.; Swarthmore college, Philadelphia; St. Louis university, University of Chicago, Toronto observatory, and University of Washington, Seattle.

The Echo Mountain observatory near Pasadena, Cal., however, reported that no record of the quake could be noted on its instrument.

The Only Way

There is but one way that leads to realization—the way of consciousness. As long as we continue to grope about in uncertainties, adding fear and folly, we get farther from the goal placed for us by Destiny. We may think we find treasures in isolated nooks and glens, and so thinking forget that the sun shines on a large scale whether recognized or unrecognized. We fare better by following the course of the sun and never yield to the beckonings of bayous as the only retreat they offer is swamps and weeds that give no inspiration but the unhappy idea of unfinished labors.

As Sound as the Gospel

The late Thomas Powell, M. D., has written:

"I have demonstrated, by actual experiment, that during the first three months of its life, a baby of average size at birth will not only thrive, but be healthy, contented and happy, on four meals a day—three hours apart and nothing during the night—composed of cow's milk, from which the cream has been removed, and an equal quantity of pure water; that during the next three months one-third water and two-thirds milk are the proper proportions; that during the remainder of the first year one-fourth water and three-fourths milk are sufficient, and that at the end of the year, or about the time for it to begin teething and walking, undiluted milk is sufficient.

"A babe thus fed sleeps all night, is never sick, and is as playful as a kitten. Every legitimate evidence of health and prosperity is exhibited. That illegitimate though commonly accepted evidence of physical well-being, which consists of a large accumulation of fat, is practically absent, as it certainly should be."

If the "better baby" movement included intelligent advice on the feeding of mother and child, its existence would be justified. This, however, is not the object. Like physical examination in schools, it is part of the nation-wide plan of the dominant school of medicine to obtain control of the bodies of the younger generation. This work is carried on through various organizations, whose members do not understand the true import of what they are doing.

"Wherefore be ye as perfect as your father in heaven is perfect."

The Symbolism of God and Nature

God does not speak to us in human voices. He does not reveal Himself in mystical forms, nor does he come to us in apparitions, for He does not propose to prove His power by setting aside nature's laws. He speaks to us thru the symbols of nature. A symbol is an expression. A symbol stands for a certain truth—a wave of truth. This whole earth is a symbol declaring unto us the exactness of infinite operations.

As we gaze into the heavenly canopy we see God's own symbols standing out before us; the solar sun, the moon changing, the stars ever twinkling and shifting their positions according to their relation to the solar sun, or according to their relation to other solar systems; each and every one showing and declaring unto us the wonders, the marvels of an Infinite Intelligence with absolute accuracy. Every mountain, every hilltop, every valley, the winding canyons, creeks, rivers, lakes and oceans—all of these are reminders, are symbols of nature and God. God does not speak to us in human tongues; He speaks to us in signs and in tokens. And these signs are so placed, these tokens are so arranged, that no matter under what conditions we may have been born, no matter what tongue we may speak, no matter to what tribe or race we belong, to each and every one of us the symbols, the tokens, are identical, and they may be interpreted according to our own concept and understanding.

Cranks and Food Cranks

As soon as you refuse a dish offered to you by one who does not know the scientific reason of your refusal their suspicion is aroused and at once your host labels you a "food crank." Perhaps he is right, but how

about him? Of the two he is the bigger crank, for he not only tenaciously holds to food he has been raised and reared on, but he limits himself to a very small selection that makes him a chronic crank. The average man does not consider the value of food but the necessity of feeding his face according to established appetites and a pocketbook. How little he knows about food he reveals to us when he announces that he would prefer eating select slices of beef rather than to be compelled to eke out an existence on bacon.

Exercise

Exercise is nature's greatest corrective agent.

Exercise is necessary for health and *full* vigor.

Exercise may prolong your productive years.

Exercise may prolong your life.

Exercise is increasingly necessary as the brain works harder, the body begins to lag, and age makes its impression.

Exercise clears away the cobwebs, eliminates the poisons, and enriches the blood.

Exercise prevents nervous breakdown.

Exercise when properly administered builds up the nerve forces.

Exercise is the healthiest and surest way to reduce weight.

Exercise brings refreshing sleep.

Exercise improves the appetite and makes life worth living.

Exercise drives away the "Blues."

Exercise postpones sickness and failure.

When you take Exercise be sure you take it right.

All good things cost money, but the dividend on Exercise is the greatest of all.—*Selected.*

Now Just a Word

Were I to be confined to just a word I would have to say: "Healed." That's about the only word for me to testify with. Yes, "healed." But that healing does not apply to my body alone. I am healed in mind and soul as well. I am "healed" from sickness, sin and sorrow. Oh blessed thot. True, there are many schools whose teachings reach the body and some reach the mind. But none ever reached my case. I must have been too far gone for them or they did not use all there is in their science. Perhaps they thot I was a good fish for them to scrape. And there was some scraping done—believe me!

And then came a turning point. In a waste basket in one of the boarding houses I spied some printed matter. I fished it out. I read it. At first it angered me. I would not believe the claims set forth—but I had enuf reason left to put it to a test. I was surprised at the results and straightway headed for the headquarters. I got all the literature available. I studied, practiced and lived the life. At times it seemed impossible to follow everything to the letter, and at times I slid back and got into the rut. In fact I seemed to swing twixt heaven and hell, light and darkness, happiness and misery. Then I decided to follow the counsel of the Hints in the Magazine. I made my selections and fasted whenever a mistake seemed evident.

Were it not that we are told to cut short our testimony I would give my experiences, and how I followed out all the instructions. It's all so wonderful that I can only cry out, "Healed!"—*Niels Winters.*

Removing Barriers

It would seem to a careful observer as tho the whole world were engaged in removing barriers. The scars of battle are being so rapidly removed from the face of Europe as to disappoint curiosity seekers who have gone to great expense attended by no little discomfort to see the havoc wrought upon battlefields.

In many places they find farmers plowing over filled trenches, and in the place of barbed wire, have sprung up eating houses, charging the weary traveler exorbitant prices for a few refreshments. Forests hold war's evidence sometimes for generations as in our own United States, many scars remain on trees while the combatants have passed on.

As spirit permeates matter, so hate is chief guest at war's carnival. It was a world war, and removing the barriers of hate is a tremendous task. After a year, a tolerance has succeeded that must eventually yield to love.

The onlooker once most bitter, we have found taking great interest in the story of someone buying food to send to the starving babies of their relatives. The material needs call out the better part of those who live and think largely in the material, and thus eventually the spirit of love will have its way. Just as the lover thinks he cannot prove his love without a diamond, so people come to prove their sympathy with gifts to those whom they have bereaved.

The "divine right of kings" was on trial for its life, and caused the trouble. Abuse of privilege on the part of rulers caused a revolt. A comparatively innocent couple were the first to suffer and that plunged the whole of Europe into war which while at its height

looked upon the slaying of the Czar of Russia and his family as a mere incident or a repetition of tit for tat. That was the Russian's effort at removing barriers, and so long as any of the royal family remained, there was a possibility, so they considered, of their regaining power.

Men will continue to remove barriers, seeming or otherwise, until the end of perfection is reached, but what is in one time considered a blessing, in another, is called a curse. When the Jews called Saul to the throne, they wanted a king more than anything else they could think of, if we are to credit the story, but now one of their number would ask nothing better than to remove everyone with a pedigree be they king, queen, prince or princess. When once a style has changed, it may come back for a season in modified form, but never the same, so if once the world is rid of a monarchical form of government, it will never be reinstated.

All the conflicts of the ages were to remove barriers—the Jews invading small nations and destroying them, Attila, Caesar, Alexander, the Crusaders and hosts of others. Columbus removed the barriers of water that led the advance of Civilization in the then new world, and in turn civilization pushed the native Indian ever farther westward. It was indeed the staging of a wonderful drama, uprooting forests and dislodging wild animals, draining fever laden swamps and blazing a way thru the forests. All this making way for the removal of English rule culminated in the war of the revolution.

Deception is a tyrant that still endures, supported by those who dare not let go for fear of where they might drop, tho the place has been removed so that now it means only Hades or the grave, still the fear remains and they will have to outgrow it. Preparatory to keep-

ing the pews filled, they have made concessions to the youth of the land with cards and dancing, but it has "not taken" as we say of vaccination. The pews of churches are still empty, because they can dance anywhere even on the Municipal Pier and they are looking for gambling houses in unsuspected quarters. To such cards without gambling is like swimming without water.

Individuals are unwilling to make changes in creeds only where it applies to their own cases. To strike nearer the root of the matter, the Canon of Westminster Abbey says, "The story of the fall of men is unscientific, illogical, contrary to truth and has no bearing upon Christianity anyway." Those of us reared within the church remember that the fall of man was given as a reason for the coming of a Redeemer. That is an effort to remove the first barrier, but not until everyone stands to account for the deeds done in his own body, will the barrier to progress be really and truly down. People are beginning to see that the story of the virgin birth does not add anything, for perfection and individuality are not considered incompatible, only one is divine, the other human. We must stand alone to succeed here where is the dividing line between the now and the hereafter.

Enfranchised womanhood feels a sense of responsibility and the daughters of the rich are making more effort than the sons perhaps to qualify as useful citizens. To many of them an injustice has been done in removing barriers that should have been left to themselves.

It is possible to make even the proud and rich happy if we strike the right chord. A woman head of a great enterprise was approached by another, "Are you Mrs. Blank?" "No." "Oh parden me, but I know you are." "Well what do you want?" "Nothing, I want to give

you something." "Me?" with a doubtful smile. "Yes, I want to tell you how much I enjoyed your wonderful article 'How to succeed in business.'" "Oh, thank you, I am glad you told me."

Another barrier removed for the very lowly. She was a dark eyed girl of fifteen looking pale and sad. One anxious for her welfare approached, "What is the matter dear?" "My father died last night." "Your father? Why didn't you stay at home today?" "I couldn't afford it. I will stay at home tomorrow for the funeral," and then confidentially, "I have a black hat, if I take these bright buttons off won't this dress do?" She was assured that it would. Just then a fussy customer said to her "Don't be all day tying that bundle, girl," but the barriers were down and the child smiled at her thru tears.

The one full of sympathy passed on and said "Good morning" to the Swede sweeping the floor. He turned and said confidentially, "Ay tank Ay get married soon." "Oh you do?" "We sure can live" he chuckled. "Ay made seventy-nine dollar and eighty-nine cents in two weeks." "How did you do that?" "Worked overtime, it seem as if Ay never queet." Removing barriers is a part of the day's work in so many ways. Often they run like this one did. "I am raising money for Daisy, she is home sick." "I only have carfare." "Well but Daisy!" "I'll give her a quarter and put your name down." "You are so good." "D'y need any money?" "No, I owe you now." One was a Catholic the other a Protestant, but the barriers were down.

How shall we best serve humanity in removing the barriers? The harvest is ripe, the world is waiting the answer. In the minds of every Mazdaznan, "Help them to help themselves."

So be it—*Zarlivana Marvin.*



SELECTIONS



From Master's Recent Talks, Reported by Gloria Bryan

Law of Continuity

BELIEFS do no good. They merely change ideas, impose ideas upon us. We drop ideas, supplant them again with other fool—ideas. We still go on sinning, making mistakes, making delusive discoveries, taking things to heart, which lead to doubt and fear.

The mind is perfect. It controls all the cells, and has access to the intelligence that fills all space. By reason of this intelligence, we can even think of the stars and solar system, millions of miles away. It is possible to pierce the density of space, and know thru the abstract, the *modus operandi* of the earth itself. It is all open for our eyes to see with, and our ears to hear with, what the **SPIRIT** reveals. By the law of atomic audions the convex and concave globules, the reflex and the reflective we reduce time and space.

Salvation must come to me, but I have to create everything appertaining to that state of salvation. We have heretofore been imposed upon, crippled. Much has to be unlearned, for tho we have studied, we still lack salvation. **NATURE** reveals the way. **NATURE** demands rythm, system, method, regularity, everything in accordance with Principle and Law. Everything to be in place must be in accordance with the boundary law of **CONTINUITY**.

We don't have to sit down, wear a special gown, burn incense, to empty our lungs. We can, at least, breathe out mentally, a song, a prayer, to breathe rythmically. Breathe rythmically at least three times a day, and at night, upon retiring, do the same and the breathing will

be done subconsciously. Leave the rest "to God in prayer."

Seeking God

MOSES wandered in uncertainty for forty years, seeking, trying to discover GOD. But when he came into the presence of that blooming burning bush, into the presence of those fiery flowers, it came to him—for the first time—that the *flowers* never have to seek and inquire; *all is within them*. "And here I am, wandering about, still not knowing, not grasping, who I am, nor what I am living for."

In the presence of that burning bush, Moses, thinks and reasons, and it comes to him: "The ground where thou standest is holy." GOD IS EVERYWHERE! GOD'S intelligence issues forth thru these flowers, right here where thou standest. By virtue of your presence, this ground is holy. And here Moses realized "I am that—I am."

The Prodigal Son

This story told by the SAVIOR sufficeth. The Prodigal Son arose of his *own accord* and went to the FATHER. We can do as well as he. He wasted his inheritance. He took possession of what was his and wasted it till he was reduced to necessity. It dawned upon him finally, that it was not for *him* to be hired out to a citizen.

We have something in our favor. It is immaterial to us whether we go to the FATHER'S HOUSE or to HEAVEN. Everyone prepares his own place. What we long for, prepare for accordingly, even so it will be. If I have high ideals, I'll get them realized by virtue of MY OWN EFFORTS.

This is our gain. Such is the purpose of our manifestation: *to exercise our gifts*, attributes and talents, on our pathway thru eternity. But if you will not use your better mind, you will be in more terrible want than even the PRODIGAL SON. GOD'S MILL grinds slowly but surely, for "God moves in most mysterious ways, His wonders to perform."

High Prices

We're glad prices are high. We raised wheat at fifty cents a bushel and alfalfa at five dollars a ton. We could do it, for we did it on a large scale. It was a business proposition. Our next door neighbor could not do it. He and all his children would work, while his wife toiled all day and sat up half the night, working. At the end of the year what did she get?—a calico dress and a gingham apron.

It would have been better if they had just raised food for themselves.

We said: LORD, do put it into the minds of these people not to raise for the market at such prices.

You say, "Why does not GOD send down His avenging angels?" HE dare not do it, because GOD does not desire the death of the sinner. If HE should remove *free agency*, then there would be *no choice*. Things as they are have to go on. GOD cannot put a stop to it, but YOU CAN, and I CAN.

A Pattern for Me

If we consider LIFE, from the same standpoint as the WORLD does, we would say "LORD! LORD! take me home. I will battle with the elements, but with ignorance, created by undeveloped minds, NEVER."

There is a pattern for me. NATURE presents health, and I'm going to get it," *that* is what we are to say. If my body cannot be redeemed, then I'll say, "Take it home, LORD."

We attain, as soon as we get the power and understanding of ourselves, as soon as we acquaint ourselves with the *modus operandi* of our make-up. We do differently as soon as we come into harmony with Nature's laws. Then we reason *pro* and *con*.

MAZDAZNAN is *A MESSAGE*, declaring *SALVATION* thru *INDIVIDUAL EFFORT*. Salvation *CANNOT*, *WILL NOT COME*, in any other way.

Philosophy of Life

In *BREATHING* be sure of your position; conscious of the chest walls; the rest of the body relaxed, positively relaxed. Open your mouth wide, when singing the vowels. The mouth is to be *wide* open; the tongue relaxed, keeping in harmony the circulatory system, as well as the ganglionic—the generative system.

In breathing, singing, speaking *on the breath*, we charge the blood, free ourselves of ingredients that do not belong to the *WHITE MAN*. We are to so charge the system, thru breathing, that we will be able to utilize our intelligence, increasing our spiritual and moral growth, as well as the physical side of our make-up.

Irrespective of *our base*, we are to normalize ourselves, as much as possible, thus gaining the full benefit of all the breathing exercises. For this reason exercises are taken up religiously and as an absolute necessity.

These exercises would be unnecessary had we been eugenically born. Were we not rightfully born? Don't ask the question. If you *do*, you will get into trouble. If we were properly born, we would not stand for such

a building as this is, such streets, such conditions; we would not have them, we wouldn't. Things would be entirely different. We have not been rightly born, consequently, there where we should have high ideals, we entertain ideas of eating and drinking instead.

But we propose to create a way for those to come, a way that will make it possible to realize ideals. There are those who are looking farther than today, and those who are taking the necessary means unto salvation.

The first step unto salvation is to *SAVE OURSELVES*. To those who are satisfied with their eats and drink, more than suffering, filled with heart aches, poverty (as they would not have it otherwise), to *those*, it would be a terrible thing to become *normal*.

The world will have to cease to live as it is now living, once we grow normal. Are we not to be saved, healed from all iniquities, sins, degradations, shortcomings, disease? Are we not here to become perfect? We are created after a perfect pattern. But as in the making of a vase, the hand is liable to waver, the wheel to slip, the result will be accordingly. We are not going to entertain ideas of shortcomings, which are not worthy patterns for humanity to follow. Were we to do that, it would fare us the same as in economics.

If it were necessary to show the wrongs done to the working class, it would keep us busy for years to come, and in the end we would find ourselves in just the same mental condition as the world at large. A certain shoemaker once said: "I've been cobbling shoes for forty years and I'm tired of it. Time is fast coming when there will be an equal distribution of wealth." Ideas of equal distribution were given out by men who were prompted to do so by higher motives, ideas to broaden us; given for the love of humankind. But how

few know the philosophy of life? Philosophy has to be taught. As soon as philosophy turns into a political party, its good is lost, and but a single little idea remains; "to *run* things."

For forty years that shoemaker had dreamed of the equal distribution of wealth. It is not the equal distribution of Wealth, but the **EQUAL DISTRIBUTION OF LABOR** we need. Plato, Aristotle, Socrates, and all the other Philosophers, entertained the thot of the Equal Distribution of **LABOR**, which is the *only* solution to all perplexing problems. Most of us are wandering about, not grasping the purpose for which we are living.

A Plea

Have courage! Why falter so, Faintheart?
Why not play a more useful part?
Redouble your efforts and gain Life's prize;
Awaken to action, *now* arise!

The prize is mastery o'er low desire,
Ascending higher and still higher,
Reaching toward Perfection's mark.
Make attempts stronger, Faintheart.

You're so timid, so full of fear!
Your God, your Helper, is always near.
If you heed His silent call
Can any harm upon you fall?

All illusions will have to yield,
When you work in the Master's field.
The reward is yours if you strive with might,
To prove Mazdaznan's Message of Light!

—Gloria Bryan



MOTHER'S VOICE



Edited by Maria Rose Ruth Hilton

No Nation can rise above the level of its Womanhood

Higher Eugenics

The Avestans have always led the world in every great movement; in every worthy enterprise; hence it is but natural that they should take the lead in the greatest of all achievements—the upliftment of the race and especially the emancipation of womankind from the thralldom of ignorance and superstition.

The ancients have ever accorded to woman her rightful place and position; recognizing that in the ascendancy of woman lies the solution of all perplexing problems of home, state and nation.

Woman has but to *recognize herself*; she has but to *realize* the significance of her *place and position*; she has but to *know* that she holds in the very palm of her hands the *treasures* of heaven and earth. The gifts of the Gods are hers; at her feet they bow in reverential awe; at her shrine they kneel to make humble obeisance; at her altar they gather to laud, praise and bless the Giver of all Holy Gifts. Ah! yes, when woman arises, coming to the full consciousness of *herself*, she will lift up the whole world. With the blessings emanating from her mind and heart, she will bless the entire human race; and we see in her ascension the glory of a transcendent light and beauty, breaking upon the world. As Khorshed breaks thru the golden horizon of a brilliant dawn, bathing the world with the breath of refreshing waves of life, even so shall emancipated woman radiate the whole world with heaven-born waves of life, love and peace.

The clearest and most concise exposition of the law governing Higher Eugenics may be found in the Mazdaznan Confession which has been handed down from time immemorial by those eminent ones whose wisdom has been sanctified by true worthiness and in whom God has placed the power of guiding and governing the affairs of the manifest worlds. In the following may be found the wording of the Law that has been recognized and honored by the Ancients, the observance of which has made possible the birth of Saviors, Sages, and Saints upon the earth, thus bringing salvation and redemption to mankind.

MAZDAZNAN CONFESSION

"I see in the countenance of man the male creative principle of God the Father, and in the woman I recognize the procreative female principle of God the Mother, and in the Child I realize the perpetuative principle of destiny as Our Savior thru life; and add that these three images of God constitute the one Holy Family reproduced and multiplied unto the Greater Family of God and the Congregation of Gods, with its endless chain of associations."

Such recognition of Divine Principle, manifesting thru material channels is where may be seen the highest blending with the lowliest, creating and perpetuating the golden chain of eternal kinship upon planes of manifestation for ever and ever.

The greatest call of the world today is the call for perfect men and women that the child to be, may be brot forth crowned with light and understanding. Thus endowed with all that heaven and earth has to bestow, it may tread the royal highway of life in the full possession of its divine birthright; blest in the consciousness of the sublime reality of its being, it shall walk in the light—in the light of God.

Intricate Problems

There is a great deal of misunderstanding among mankind as to the proper relationship of sex. It is a question that has troubled philosophers of all ages. It has not been possible even for them to decide what is our proper attitude towards each other, for the reason that temperaments have always differed so greatly. It has not been possible to arrive at any conclusions applicable and satisfactory to every individual. You know we cannot satisfy anybody who is not satisfied within his or her own self. You will never satisfy the animal mind with the ideas arising in a moral mind. You can never satisfy the moral mind with aphorisms of the intellectual mind. You cannot satisfy anybody with expressions different from their own conceptions. Their conceptions may either be animal, or intellectual, and their consequences must thus be equal to the source. To one a certain thing may seem right, to another it would seem wrong because they have a different understanding of it. This question of our relation of sex is something that we can neither decide, nor lay a plan whereby mankind could be governed and ruled. For if we did so then that rule would be a law compelling them to observe it, and if they are not equal to it, it would be a burden to them because of their sense of limitation. Each and every one is to find out for themselves the position they are representing in this existence. If therefore at any time suffering comes to them they must always remember that no one is to be blamed for it but they themselves, for in their undeveloped conditions, their unwillingness to live a better life, they have laid the cause that now comes into effect.

Some will consider things, because of their natural tendency towards justification, adjusting things, righting things, and thus doing the proper thing by going about unconcernedly they become self-satisfied. Were we to attempt to give advice then we should subject ourselves to those we desire to please and the result would be opposite to the incentive because of the lack of individuality. If we live for others then we are not our own and must eventually become absorbed into the conditions of those we serve. Only by self-salvation we set an example of universal redemption. We should always consider all these points before we do anything and our acts should depend upon this consideration, which consideration must be viewed from every possible position before put into action.

All the various philosophers, moralists, and teachers of all ages have tried to satisfy the mind, they have tried to lay down different rules and regulations which were fitted to certain degrees, to certain conditions. The result has been that instead of elevating themselves to their true nature they have fallen back into the animal condition they attempted to serve and consequently ended in suffering and shame. They do not see that the suffering they undergo is the out-come of the transgression of a law that governs individuals separately and to interfere with this means reaction, but as they understood it not they attributed it to an entirely different source. We have learned enuf to understand that since everything in nature is vibratory that we must recognize the law of vibration, which is perpetual in its action and reaction. Every motion that you make is merely a perpetuation of another and continues into infinity. Every idea that you form will continue to exist as you have borne it into existence and it will continue to go on in its state of form. It has been

formed before you formed it, for were it not so you could not have borne it. Someone must have entertained it or perhaps it was original with yourself, therefore you are determined to perpetuate that idea. According to the idea expressed your life manifests. You will not change it until you master the whole vibratory system, just in the same degree as a musician must master harmony.

More Faith

We continue to see woman *rising*; the seed is growing; everywhere may be seen the *leaven* working. There are some obstructionists. One is woman's own eagerness; her anxiety is still too apparent; more *faith* should be exercised and less anxiety. Anxiety breeds tension and tension builds walls about the Spirit and thus the Voice of Silence cannot speak thru the sacred monitor called intuition; and then "mephisto" is apt to break thru the fastness of the intermediary, causing doubt and dismay to weaken and discourage woman in her noble endeavors.

However, let woman remember that God is on her side and she has nothing to fear. There is a guiding hand that rules and reigns. Trust it. There is a power that moves the destiny of man, of worlds and universes. Give wings to faith, for to the righteous it was said: "They shall mount up on wings as eagles."

Every woman interested in the betterment of conditions for womankind should act with courage and fortitude; they should go forward with a zeal that carries conviction and power. There is much stir in the world over Woman's future destiny, but there lacks concerted and united action on the part of those recognized as leaders in the work. "Wisdom is the better part of

valor" holds good in this instance of all others, and woman individually needs to listen and obey the command; "If anyone among you lack wisdom, let them ask of God, who giveth abundantly," and realize her relationship with God whose Infinite Intelligence overrules all other governing powers. HE holds the worlds, universes, in His Omnipotent Hand and if woman would be invested with success in the great work of emancipation of womankind she cannot afford to become indifferent to the one and only Source from whence she draws strength and guidance; she cannot afford to ignore nor lose sight of the supreme fact, that upon her rightful recognition and understanding of her relationship with God, all else depends. To realize *consciously* her union with the Divine Omnipresent One, at once invests her with the right to act with convincing power and authority; since thus equipped, she no longer acts from motives other than those inspired by the illumination of wisdom and understanding.

In this attitude of universality woman commands love and respect, and confidence is bestowed upon her spontaneously by all whose good fortune it is to know her—*All is hers*. She no longer has to strive and struggle; the law is *just*; righteousness and justice are the wings that carry her; she has found her place; she moves *with*, not above nor beneath the great waves of light and life that are being vibrated to our earth planet bearing upon their sun-kissed billows powers and forces that breathe to her the momentum of a *new life*.

Even Mother-earth is in the throes of a new Birth; she too must rise with her regenerated sons and daughters, there to bask in the joys of an unending Day. "O Blessed That!"



FEDERATION of NATIONS



Edited by Nellie Wheelwright

Study of Man

In the Study of Man we must always bear in mind that tho confining ourselves at last principally to the White or Aryan Race we deal with a number of types characteristic of climate and other environments and conditions. Not only in appearance does nature mark types, but also as to the trend of thot, consequently attitude of mind. Influence brot to bear for generations eventually results in fixatives of mental concept only too frequently opposing one another, in many instances apparently contradictory to reason or judgment. For this reason difference in language shows the difference in thinking. Moral and ethical codes at last show variance and prove man a child of circumstances, negatively yielding to influence and positively asserting the latter, if of his own making.

To settle any possible disputes or differences arising among diametrically opposed tribes, tongues or nations calls for men of world-wide experience and exceptionally sound reason as well as a cultured heart to strike a happy medium of mutual understanding.

A Britisher cannot pass judgment over a Russian unless he is at one with the latter; neither can a Frenchman feel with a German unless he has the ability to think from the latter's standpoint and then compare it with the trend of thot all his own.

As to the American, it would be arrogant to even presume to settle problems concerning European nations, since the bulk of Americans are made up of an

element originally opposed to European methods, pioneers having sought a more fertile soil for the advancement of their particular desires. Yet as one and all study the real cause to the phenomenal in the human race and familiarize themselves with localization and provincialism, but one more step—deduction—leads the thinker to a true understanding.

With the study of tribes, tongues and nations the same rule should be applied as in any other study, where the unit alone makes it possible to comprehend principle, law and application.

If we take every one of the tribes separately right at the start we are only too apt to lose ourselves in details of characteristics which give us no clue as to origin and the means or conditions conducive to their rise.

We must learn to reduce the twelve leading tribes to three groups where each group governs a number of types revealing traits characteristic to kind.

The Anglos have their aims, purposes and endeavors, as a group, and take in a range of types, or tongues and nations that have little in common with the Latins.

The Latins, tho each following their particular notions, nevertheless are amalgamable and betray their especial characteristics, tho apparently assimilated. Nature believes in variety and complexity.

The Slavs are in a group all their own and differ from both the Anglos and the Latins as much as heaven is remote from the earth. Their aims have nothing in common with others. As the representative factors in a world's movement their material tendencies need to be tested so as to establish the mental index unto future accomplishments. While undergoing the crucial test of trials and the fiery furnace of experiments the

Latins struggle for spiritual freedom and the Anglos for intellectual pursuit conducive to power.

The tribal desires and especial aim in each tongue and nation comprising the Anglos are of little consequence. They merely sway, like the pendulum, from one extreme to the other. Still, by so doing, each move brings the either hand nearer to the hour set for the final.

The Latins may scheme and diplomatize. They may attempt to set back the hours upon the dial and recapitulate on the achievements attained in past antiquity, nevertheless the momentum determined by a Higher Intelligence cannot be checked. Slowly but surely does Father Time measure the distances between moments, and ere we shall be able to awaken to our full realization he shall have appeared in all his array of surprises.

Thus the Slavs shall keep step with the hours of the day and pave the way that leads to final emancipation, for theirs is not of their own choosing, but the result of the unseen hand that guides them.

Fits and Spasms

And still the world moves on with its scores of languages and many more dialects, here and there pausing just for a twinkling of an eye, wondering how this confusion of languages shall ever be spanned so as to unite them on a common ground of *Volapick Esperanti*, and many other phases, almost as numerous as the necessary evil itself. Like many more ideals a common language is quite uncommon.

THE LEGION OF PEACE is a non-political, non-sectarian movement dedicated to the establishment and perpetuation of a constructive World Peace. Its

mission is entirely constructive and impersonal. It neither advocates nor opposes, as a movement, any specific plan for Peace, but desires that the Divine Will be made manifest. It recognizes the tremendous power of constructive thought and prayer, and invites all who are conscious of this power to co-operate in its use to bring a permanent, constructive Peace to the world. There are no dues, and the only obligation to members is that they pledge themselves to devote ONE MINUTE (or more) daily for a period of one year to thought and prayer for Peace, using the following thought: "May the hearts and minds of all humanity become attuned to the Divine Purpose, that God's Will in bringing a constructive, permanent Peace, based upon the Brotherhood of Man and the Fatherhood of God, shall be made manifest."

The admission of all nations into the League of Nations may be a task, still any step taken is better than no step at all. Even progress is marked by admissions, submissions, commissions, remissions and many more missions attempting to find the missing link.

Without grace we continue to remain in disgrace, whether individual, social or national.

Mr. Waldo says that the victories of science hold all the fascination of romance for Dr. Grenfell, and that the discovery of the electron, in the doctor's opinion, may make it possible to have an entire city in which every material substance would be invisible.

"There is no reason why the forces in action should make a visible city," Dr. Grenfell said to Mr. Waldo. "We believe today in the unity of matter. It has almost been demonstrated that we can turn soda into copper. Uranium passes into radium. Carrel is growing, living protoplasm outside the body. Adami has

shown how an electric stimulus applied to the ovum of frogs produces twins. The electron is the manifestation of force. It is almost certain that there is no such thing as physical life. No matter could exist without movement—the sort of movement you behold when the spinthariscopes throw the radiations from bromide of radium on a fluorescent screen.” And so the doctor argues that, if there is no physical life, there is no death. He points out that many things exist that we do not see—ether and weight, for instance. From this he reasons that there is a physical explanation of the resurrection. The whole universe is incessant motion, he maintains, just as sound is vibration and nothing more.

Surveys

After the war is over, the things said may as well remain unsaid, including all that Denman has to say.

Intrigues or no intrigues, the men who apparently reveal them after the deed is done mean no more to society than when a thief catches a thief.

What others have for many decades recommended and demanded the Secretary of Agriculture now voices as follows:

A world market reporting service to give the farmer prompt and comprehensive information of production, supply, prices, and demand in all markets of the world.

Studies in marketing costs to ascertain what the producer gets out of each dollar paid by the consumer and what each handling agency receives.

Extension of co-operative marketing.

Scientific studies of production costs of farm products; the farm labor problem, farm tenancy, and the growing problem of farm ownership in view of climbing prices of land.

Easier credit for agriculture.

Increased attention to land settlement and colonization, so that buyers may be guided by full information.

Expanded methods of utilizing surplus and waste farm products.

Encouragement of all possible means to limit the hazard of agricultural production.

Redoubling of the movement for making country life more attractive to counteract the swing to urban centers.

More research work in home economics.

Reforestation of devastated lands in the national forests.

We must adopt every feasible means to enable the farmer to adjust himself to changes in economic conditions such as have recently occurred. One thing that would help is some means, wherever feasible, of carrying over to periods of low production the surplus from years of high production. More attention to marketing and the development of a latent consumption demand in years of large supply also will be helpful.

As Russia reaches a more stable government she will be a power all nations will have to reckon with, and the powers that gain her confidence and her business will certainly be very fortunate. The time is already ripe when we can say: "Go to Russia, young man."

Any financier and speculator can with absolute certainty figure out the possibilities of investments in Russia when statistics show that a production of

\$1,500 calls for no more than \$175 of wage.

All that Russia needs is modern machinery and chemical fertilization, consequently chemical works.

The Rights and Duties of Nations

The American Institute of International Law, at its first session, held in the city of Washington, on January 6, 1916, adopted the following six articles, to be known as its Declaration of the Rights and Duties of Nations. It has been translated into many languages, and has received world-wide approval:

"I. Every nation has the right to exist, and to protect and to conserve its existence; but this right neither implies the right nor justifies the act of the state to protect itself or to conserve its existence by the commission of unlawful acts against innocent and unoffending states.

"II. Every nation has the right to independence in the sense that it has a right to the pursuit of happiness and is free to develop itself without interference or control from other states, provided that in so doing it does not interfere with or violate the rights of other states.

"III. Every nation is in law and before law the equal of every other nation belonging to the society of nations, and all nations have the right to claim and, according to the Declaration of Independence of the United States, 'to assume, among the powers of the earth, the separate and equal station to which the laws of nature and of nature's God entitle them.'

"IV. Every nation has the right to territory within defined boundaries and to exercise exclusive jurisdiction over its territory, and all persons whether native or foreign, found therein.

"V. Every nation entitled to a right by the law of nations is entitled to have that right respected and protected by all other nations, for right and duty are correlative, and the right of one is the duty of all to observe.

"VI. International law is at one and the same time both national and international: national in the sense that it is the law of the land and applicable as such to the decision of all questions involving its principles; international in the sense that it is the law of the society of nations and applicable as such to all questions between and among the members of the society of nations involving its principles."—*Carnegie Endowment for International Peace*.

The great principle of life has led some men out of savagery, out of barbarism, out of mere civilization, for a new hope is beckoning unto them, a larger revelation. These few have discovered themselves to be "members one of another." They have beheld themselves related consciously, still more unconsciously related with each other around the globe. They have seen the vision of a universal solidarity. Under this prime principle of life the doctrine of strife has tended to give way—gradually, very gradually, but surely—to a creative belief in the social principle of mutuality, in a limitless human interrelation, in a world-wide co-operation. Thus men have the will to end war. So now, therefore, men are listening more readily and sympathetically to schemes for some sort of an international co-operation or world brotherhood. Because of the war they believe more than ever that we needs must base our institutions upon this great fact of life—that, on the whole and in the long run, life exists that there may be more life.—*A. D. Call in "Advocate of Peace."*

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JANUARY

To enjoy perfect circulation and comfort during the cold season, pay more attention to the skin. Less bathing, but more rubbing, pounding and oiling. Dry catarrh and many troubles are the result of insufficient skin action. After a short, hot bath, rub in salted Almond Oil, do it vigorously. If the skin is underfed, the oil will be absorbed readily and feed the whole system. Often liver troubles and constipation are caused by a lack of oil. As some people cannot well assimilate oils, they should get it through the skin. Change off with Beauty Cream or equal parts of Petrolatum and Olyptol or Menphor; both make a very fine ointment, the latter especially in all disorders of a private nature. Most effective if taken internally at the same time.

In Catarrh, Asthma, Flu, etc., snuff Olyptol up nose or use an atomizer.

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Study in Diagnosis

Irrespective of the manifold characteristics or their peculiarities current in every being considered from an evolutionary standpoint there always will be three principal factors to draw lines of demarcation among human beings however eugenically conceived and most normally developed, with conditions and environments the very best, the earmarks of nature cannot be mistaken.

Even tho the physical, spiritual and intellectual attributes, endowments, gifts, talents and propensities are found equal in index, the one or the other of the three factors will remain in the lead, for nature has to follow absolute law and using one factor for its foundation work, the second factor goes to make up the structure, while the third makes up the capstone.

From the scrub-bush of a wild pear, the prettiest tree can evolve with bloom and fruits, not only delightful to the taste but wholesome and remedial in nature. And yet there will be sufficient marks retained, showing its origin since the flavor itself points to the origin.

Thus man, however highly evolved, will always manifest the stages of gestation and the influence brot to bear during such periods.

And again, tho one or the other inclination reaches equal index with the base, the latter remains the impetus. Motives may rise from the one or the other inclination, yet they receive their impetus from the base. True, there is a possibility on the part of nature in her strides toward perfection to pass from one to the other factors, hesitating as to the selection of base and in that case not only hesitate once, but two and three times, nevertheless, even such a momentum finds its marks in the finished article, so that the *modus operandi* reveals itself unmistakably and accordingly the being in his development seeks to assert the one or the other or all three factors.

The first momentum creates unicums, now in great variety among all of the white race. To them belong artists, literateurs, playwrights, inventors, scientists, financiers and merchants, as well as speculators. They are, as a rule, versatile, quite universal or cosmopolitan, but also quite dogmatic when extreme. They constitute a special study and make it more difficult to quite fathom them except when diagnosed as to physical and mental abnormalities. Otherwise they are a source of much study as they have power to change at will. In fact, their will-power is somewhat phenomenal. Rightly directed and self-controlled they, one and all, prove a power for good.

To understand this particular class we call unicums, we need to first understand the physical base with all its characteristics and peculiarities; then we need to be familiar with the spiritual type, with all its moral and ethical affiliations, as well as the relation of its inclina-

tions; lastly, we must know what comprises the features of the intellectually based and recognize modifications in their inclinations and the latter's index toward one another. Thus, well equipped as to base and inclinations and their relations, we shall have a better understanding of nature's operation itself and with it enlarge the scope of our understanding.

If We Gained the Whole World

Yes, if we gained the whole world like a Cyrus, and conquered the greater part, as did Alexander; he started out to govern like a Napoleon—what then? Cyrus retired into the splendor of a fast vanishing empire. Alexander disappeared, disappointed, and Napoleon bemoaned his failure. Yes, if a man gained the whole world what would it profit him? Is self-aggrandizement the goal of our endeavors? Are possessions to be used for no other purpose than self-hypnosis and delusion?

What if we gained the whole world and lost our consciousness—lost ourselves in all our fancy and, deluded, simply continued to play with the illusions of phenomenal laurels?

Strange, that any mind, with such wonderful endowments, gifts, talents and attributes should ever lose sight of the purpose of life and even become engrossed by the illusionary to such a degree as to forget the joys of living.

Strange, that any of these grand souls should ever condescend to lend support to the perpetuity of the illusionary unto delusion instead of using all things for no other purpose but for the furtherance of ends conducive to realization.



SERMONETTES



The truly great lies in finding the quintessence in the insignificantly small.

The bigger we feel ourselves the greater the fall when unable to wade thru the depths of hades.

There is but one step from the ridiculous to the divine, and one step from hell into heaven. But it's just that one step that the majority fear to take.

The truly great are recognized by their extreme humbleness and simplicity of faith in God.

The Godless cannot be trusted for their very confession or belief proves their faithlessness.

A high-spirited horse needs not be labeled, and a well-trained dog needs no tag.

Some people need to run around with a muzzle of creedology lest they be biting off more than they can swallow.

Many a man who thinks he is free finds upon close examination that he is, after all, pad-locked.

A wise man may be poor thru choice or circumstances, but the poor are seldom wise.

The man who looks for a job proves he is not a producer by nature but a mere worker by force of circumstances.

A producer is a creator of labor.

An agitator may be a sympathizer tho but few sympathizers make good agitators.



SEASON HINTS



French artichokes are coming in and are still the best nerve tonic and builder. One-half of a medium sized artichoke suffices as an introduction to a dinner. The best way of preparing artichoke is to parboil same for twenty-five minutes, pour off what water is left, if any. Add a little oil, a clove and a bayleaf on top and let steam or bake slowly for twenty minutes. Keep cover over pot or casserole.

Grapefruits are best now, still do not indulge in more than one-half for breakfast.

Baked apples are best for lunch and stewed dried fruits or fresh fruits are best to start your dinner with. Otherwise use relishes or appetizers.

Barley soaked for a couple of hours and boiled rapidly for fifty minutes, then chilled, will prove a most satisfactory dish with either fruits or salads.

Rice soaked and washed will prove a desirable dish if boiled for twenty minutes and then chilled. Combines with fruits or vegetables and nuts.

Be sure you eat from six to nine pistachio nuts after dinner or with your salad.

Home-made noodles are in order and will make a fine dish if served with cracker dust quickly fried in sweet butter; celery seed greatly improves taste and develops vitamins.

Dumplings dropped into hot tomato sauce and dish set quickly into oven for five minutes will be wholesome and nutritious.

Preserved ginger should be served after dinner.

Bamboo shoots boiled, strained and served with cream gravy, into which a few white mushrooms are dropped, will be found a most wholesome dish.

Fresh asparagus should be eaten daily in small quantities, the tender ones used raw in the salad. Those to be boiled, when fairly done, should be put into casserole to finish by baking.

Thoroughly scalded asparagus, put into well-oiled casserole and baked, adding peppercorns, bayleaves and capers, will be found the better way.

Health and Wealth

The two most magic words in our dictionary and the most essential states conducive to happiness are health and wealth. Either of them alone, without the accompaniment of the other, makes life to be but in part. It is well to be wealthy, but neither possessions nor money can buy health, while on the other hand health without the requisites of application is insufficient to enjoy life or its daily walks. We must be able to direct our surplus energy, be it mental or physical, into channels of profitableness that the path of life may grow smooth and opportunities be secured without hesitancy.

Health, of course, if mental and physical, may eventually lead us into channels of wealth, altho the latter may give us comforts to bear ill-health, tho not insure good health. Individual efforts alone are conducive to health in the same measure as health may be conducive to desires inviting wealth. We may liken health to song and wealth to accompaniment. A song accompanied by music is farther-reaching and more melodious than without it, while music alone conveys but technique, minus the life emanating from the voice.

Ingenuity

Yes, that's the ticket—Ingenuity. What and where would we be without it? Still, there are quite a number of mortals who lack ingenuity, and for this reason lose a great many things in life that make life and its daily walks a pleasure. If we have to be counselled on every item appertaining to daily walks it fares us badly, for only too frequently we misunderstand and with it mis-apply.

In everything we do we should make it a point to use ingenuity. In every walk of life ingenuity goes a long way, for it prevents many missteps.

Even in the selecting and preparing of foods we must use more ingenuity so as to apply originality and less dependence. Most people have to have every little point defined and dissected before they venture. Again in preparing foods they lack the judgment so necessary to add flavor and taste to a dish. It is necessary for us to know the proper correspondences of dishes to the spices or savories to be used to make a dish not only more tolerable, but above all things more wholesome and nourishing. Bear in mind that vegetables call for savories, fruits for spices, cereals for condiments, nuts for extracts. The use of any is to be confined to but a trace to prove efficacious.

Baked potatoes are in order, also browned flour gravy.

Barley preparation will be found most wholesome at this season.

Lima beans should be soaked and skins removed, if the dish is to be palatable and wholesome.

Agar-agar is a sea-weed, most palatable as a breakfast food and acts mildly upon the liver. Using it with fruit and slippery elm for a drink will prove an

ideal meal and tone up the system in general.

Waterless stews are most nutritious, wholesome, tasty and develop vitamins to an extent calling for but a small dish for dinner.

Children thrive on white of eggs; during our prime eggs are wholesome, but at the least irregularity in habits be sure you discard eggs from your menu. An egg beaten up with a little rice water makes the best of omelettes. Very little flour can be used for thickening. We generally use the last few spoonfuls of batter to beat eggs and ice water into, adding finely chopped parsley or tomatoes.

Whipped banana with rolled oats or bran, rolled into a light consistency and baked in a quick oven will be found most nutritious and a great absorbent of acids.

With peas and beans or lentils be sure you use plenty of eliminating vegetables like spinach, celery, endive or sorrel.

Rhubarb should be used sparingly, but daily and with salads.

Raw onions sliced thin and soaked in lemon juice will help to clear the throat, and eaten with green lettuce, assure good repose.

A little wood ashes in the salad and a little powdered orris-root also on salads will facilitate matters and create vitamins.

This is the season for cleansing and the use of eucalyptus oil in mouth washes for gargling, in baths and for a rub, is to be highly recommended.

Almond oil rubs are now in order if the skin of the body is to be soft and velvety.

Do not forget to catch rain water next month (March). Better be prepared beforehand.

Barley sprouts, wheat sprouts, pea or bean sprouts

are very wholesome, but it's better to attend to the sprouting ourselves than to procure them from the market. Too many sprouts are apt to be conducive to alcoholism, and for this reason caution has to be used.

Aged black raspberry jelly, jam or juice should be used very sparingly, as there is a slight possibility of an approach to alcohol. Yet in fruitcakes, such a product may be used advantageously.

Canned corn reboiled and strained, adding cayenne pepper to taste and eaten with unfermented bran bread will prove a bonanza to those who suffer from a torpid liver.

Asparagus should be used daily, tho in small quantities. Goes well with dumplings served with tomato sauce.

Cold creams should be used more freely on face and hands, neck, and the nostrils should be swabbed with it.

Do not neglect the toe- or fingernails. Polish them and trim them daily. Every little attention helps considerably in preventing tubercular troubles.

Dough-gods will prove the best bread after all, and can be baked in a frying pan, the same as miner's inches.

Kharma

Ainyahita considers kharma a state of adjustment on terra firma. Whether such a state is due to family traits of a lineage chosen for manifestation, or whether preceding existences are called into play, is left for the individual concerned to discover. It is not for us to decide the one or the other for another. This being the case, we have to use caution and be careful, lest we interfere with kharma, yet our interferences, tho attended by good intentions, only too frequently may reverse themselves upon both—the one assisted and the other assisting. It may resolve itself into the question

put by the Savior: "Won't both of them fall into the same pit?" "To entertain strangers as angels un-awares," is one thing, and to propose to lead is another. To entertain "strangers" we may glean from them the story of angelic tidings.

They may prove of interest to us. And as we listen to their experiences and observations related to us we may, if we use our good judgment, pick a golden kernel of truth conducive to progress.

But where we deliberately seek to assist others in their struggle by removing such a phenomenon, we only too frequently invite trouble for ourselves and as much for them whom we vainly attempt to assist.

The only assistance in conforming to designs is that of counsel and advice, by example and interest—for where there is a degree of correspondence, efforts will be made by the one struggling to adjust himself to the conditions of kharma, and like a hero, sever all its self-imposed laws by following the promptings of the spirit, which alone sets free our higher nature. To yield to whims and notions, to encourage abnormalities by sympathy and friendly help increases the powers of karmic conditions, and with it the path unto emancipation and realization is cut short, leading all concerned into the by-ways of uncertainties.

To be born into conditions contrary to our liking is in accordance with karmic laws, irrespective of all the better endowments we all the more become aware of as we make comparisons. It is for our blessing when we discover ourselves in the midst of inferiors; it may be to our condemnation when among superiors.

Whatever our surroundings, they are calculated to be of value to us if in the midst of adversities we rise into a state of bliss, thereby attainment to saviorship, setting an example for others to pattern after.

Winter Gahanbar

The Gahanbar, held at Seattle during December 25, 1920, and January 2, 1921, inclusive, has proven one of the grand occasions possible among Saints of God alone. The twenty-seven lessons within the nine days' sessions are considered gems and diadems that have no parallel, owing to the originality displayed by the participants. The hours fled like moments and the valuable subject-matter discussed disclosed a vast storehouse of knowledge and understanding.

Most of the lessons hinged on Evolution and Creation, defining the principal phases leading to the knowledge of correspondences in which man becomes the focalization, crystallization and polarity embodying both substance and intelligence. At-one-ment is the theme and endeavor of divine intelligence that there where creations and evolutions are left to the principle of furtherance in application—thru man the Infinite Designs continue to divine phases not within the province of either creation or evolution. While upholding the efforts of all the world's renowned evolutionists and scientists upon matters abstract, Ainyahita received especial mention, because of her superiority in mentality upon important subject-matters involving life and eternity.

Apart from the lessons forms of etiquette were observed with all the honors akin to royal methods and aristocratic tastes, while one and all the world over received mention and particular blessings.

In addition to the blessing of children the hand of fellowship and cords were given to participants within the gates.

All the guests from outside centers expressed themselves as highly favored for the privilege of attending the Gahanbar, by one and all considered the best yet,

because of the better understanding of the message.

The local center did itself proud in every respect, not only offering every available comfort and furnishing the best of lunches and afternoon teas, but the loving and self-sacrificing spirit that made itself prominent upon all occasions.

The large audiences for the twenty-seven meetings were evidence of the influence Mazdaznan has the world over and altho plagiarized by all the systems and copiously imitated Mazdaznan continues to prove its originality that defies all counterfeiters and their limitations in imitation.

Mazdaznan now the password is. May the universal amnesty from sickness, sin and sorrow arouse the Aryan race to its realization whereby emancipation be hastened and every man attain to the inheritance vouchsafed by nature and God.

HOME TALKS

What another one of these gossip instalments? Just so! Why not? Is not all that goes on paper after all but gossip of one form or another? But why argue? What does Omar Khayyam say?

“Waste not thy life in letters of dispute;

Argument is death to the voice of truth!”

Thus we shall neither argue or dispute but simply expostulate a few minor incidents that happened in the life of Nomads who are not mad enuf to be on the retired list.

That we left Seattle is universally known. That we left there a few days later than scheduled is also well known.

After arriving in San Francisco as our first stop we

met the Saints of the Golden Gate stronghold at the California Club House, Monday, January 10th, 12th, 13th and 14th.

Saturday and Sunday, January 15th and 16th respectively, we spent with the elect of the Sacramento stronghold where we expect to stop over for a time to meet the many earnest students of nature in a tete-a-tete.

Returning to the Golden Gate two meetings were called at the Wise Home Center at Berkeley, January 18th, and an evening meeting on Wednesday the 19th under the auspices of the Unitarian Society of Oakland.

Thursday the 20th proved a day of homage. The Golden Gate stronghold called together the elect for a banquet scientifique. Such was the menu:

Fresh Hawaiian Pineapple Cuts

Agar-Agar, hotwatered and served with sweet cream

Doughnuts

Celery

Olives

Taroena, served with Cranberry Cups

Lychees, served plain en Celestiale

Cream Cottage Cheese and Toastettes

Coffee

An extensive expose gave many to understand the value of combinations calculated to arrest "chemical reaction" and start proper culture thruout the membranous system. Much depends upon the food we eat and its affect upon the rejuvenating members playing such an important part in retaining or creating youth.

Friday, January the 21st, took us to Fresno and later to Reedley where we plan for another instalment of a Home Talk.

In the meanwhile we bask in the radiations of recollections comforting to the heart and ecstatic to the spirit, for with all the depressions of the illusionary and the

oppression of the delusives we for one continue to laud creation and find a word of praise for all the phenomenal however great the lines of distortion staged by the uncultured mentalities still passing in a panorama within the objective awaiting the day of reclamation leading to final emancipation.

We may say, Lord, hasten the day! But that is as far as we may go. For if it is not within the design, because of the rebelliousness of the uncultured, we have to submit to the inevitable and leave it all to fate. In the meanwhile we continue to hold to the thought: "God moves in most mysterious ways His wonders to perform."

Whose Will the Harvest Be

In the "appeal to all Christian people," issued by the Anglican communion from Lambeth palace, for unity of purpose in the crisis facing the world, a way for bringing the Eastern and Western churches together is outlined, of which the following is pertinent:

"We believe that the visible unity of the church will be found to involve the whole-hearted acceptance of:

"The Holy Scriptures, as the record of God's revelation of Himself to man, and as being the rule and ultimate standard of faith; and the Creed commonly called Nicene, as the sufficient statement of the Christian faith, and either it or the Apostles' Creed as the Baptismal confession of belief:

"The divinely instituted sacraments of Baptism and

the Holy Communion, as expressing for all the corporate life of the whole fellowship in and with Christ:

"A ministry acknowledged by every part of the church as possessing not only the inward call of the Spirit, but also the commission of Christ and the authority of the whole body.

"May we not reasonably claim that the Episcopate is the one means of providing such a ministry? It is not that we call in question for a moment the spiritual reality of the ministries of those communions which do not possess the Episcopate. On the contrary, we thankfully acknowledge that these ministries have been manifestly blessed and owned by the Holy Spirit as effective means of grace. But we submit that consideration alike of history and of present experience justify the claim which we make on behalf of the Episcopate. Moreover, we would urge that it is now and will prove to be in the future the best instrument for maintaining the unity and continuity of the church. But we greatly desire that the office of a bishop should be everywhere exercised in a representative and constitutional manner, and more truly express all that ought to be involved for the life of the Christian family in the title of Father-in-God. Nay more, we eagerly look forward to the day when thru its acceptance in a united church we may all share in that grace which is pledged to the members of the whole body in the apostolic rite of the laying-on of hands, and the joy and fellowship of a Eucharist in which as one family we may together, without any doubtfulness of mind, offer to the one Lord our worship and service."

When My Dream Comes True

Every house with its own electric generating installation is the dream which M. E. Colardeau, French scientist, expounded before the French Academy of Sciences. "We waste too much energy," was his text, and he proceeded to show how scandalous was the waste.

Wind power was wasted wholesale, but even more culpable was the waste of waterpower within one's own house. "The force of every kitchen and bathroom tap is wasted," he declared, and he put forward a scheme which he believes can be made practicable to utilize the force from the water that runs from every kitchen tap. Paris derives its water from a reservoir 200 feet above the city.

This is where M. Colardeau's invention comes in. In his own house he has fixed on his supply-pipe a high-speed water turbine, giving direct energy to a dynamo, with a little battery of accumulators. Every time that the taps are turned on the little generating station works and the batteries accumulate the energy from the water. With his own installation the scientist claims he can light one 500 candlepower lamp, or twenty lamps of from fifteen to twenty candlepower.

In his house he uses no other installation and it never gives out and never costs him anything. In the country places, M. Colardeau would use the wind to pump water up to the required heights and so transfer the wind energy into water energy, which in turn would be transferred into electric energy with an apparatus similar to that described above.

"When we've done that," he concluded, "we needn't any longer worry about the exhaustion of the coal stocks of the world."

The Mind

Some peoples' minds are like their senses, they are there, but presence of mind is not theirs. Most of them cannot trust their senses, because the vehicle upon which a sense depends is faulty. It is faulty because there is lack of control, and that is due to insufficient understanding that "practice makes perfect." Not the use of an organ assures us of success, for a gun is not all that goes with shooting, we must learn to aim. To that end we start with a target. A target has the bull's-eye, which is the focusing point of the gunman.

The same law that holds good in a case of the rifleman desirous to become proficient and an expert shot, holds good in all the branches of science and art. We need to practice the right way, and the right way demands systematic practice. To possess a good sight one must steady the eye. The son of the desert has a sharp eye, like an eagle, because of the opportunity to daily gaze into the distance and thru focalization, he attains to perfect control of the accommodative muscle.

The mountaineer has a steady look, because of the necessity of riveting his eyes to an object long enough to be certain of its object.

Tho we have eyes to see with we nevertheless need to train them to focus steadily that the perspective may be taken in detail and impress itself upon the retina and thence upon the brain as would a landscape focused upon by a camera.

All our senses need to be trained in like manner. Never would there have been musicians if they had not trained their fingers. A well trained hand no longer needs the eyes for its guidance upon the key-board. The eyes are used to read the notes with. The fingers find their way, because of the correspondence.

What is true of the muscles, the ligaments, the sense organs, is true of the seat of the mind. The more conscious of the presence of mind and such practices that bring about the harmony, the relation, connection and union between senses and the mind, all the more conscious is the mind itself, and with it the power of control. As sight is confined to the eyes, hearing to the ears, smell to the nose, taste to the palate, touch to the extremities, etc., even so must the mind possess a member in our physical make-up that it can call its own, lest as a homeless stranger it may look for some other quarters and we become mindless.

The mind is present with us, but we may lack presence of mind. We may not trust its power, because we are not familiar with its *modus operandi*. We may have depended upon our sense of hearing for information, upon our eyes for substantiation until we have lost sight of the fact that to have good reason and judgment we must have common sense; that is, all the senses in common, and then alone shall we enjoy presence of mind. All the factors under our control will make it possible for us to direct the mind into channels of that which will travel upon ethereal waves equal to the wireless and convey our desires with such certainty that materialization of even the most astounding and confounding will be made possible.

Anything But Serious

French feminists have adopted, as the most perfect expression of woman's rights, an old "woman's manual," written in Persia more than two hundred years ago, and just translated into French.

The Teedib-el-Ridjal, as it is called, does not ask for the vote or for equal pay for equal work, but proclaims

woman's right to be adored. This is woman's supreme privilege, and must be safeguarded.

The Persian's woman's manual is based on two axioms. The first is woman's right to be served by man. The second is that by giving woman the gift of beauty, nature intended that she should not work, but live in pleasure and ease.

To impress man with a sense of duty the marriage ceremony should be changed so that the man should say, while the bride rests her left foot on his right foot an instant: "From now on I become your humble slave."

After the ceremony, according to the Persian rite, bride and bridegroom plunge their arms into a basin of rosewater. As he withdraws his arm he picks up a handful of rose petals and scattering them over his bride, exclaims, "You are a goddess! Accept the tribute of my endless devotion!"

In married life the woman has all rights. The husband must not leave the house, except with his wife's consent, and then only to go to market. It's the man and not the woman who is to do the shopping, but only according to his wife's instructions.

If a woman wishes to entertain, to give elaborate parties, she informs her husband of this intention. He is to carry out her orders, and then humbly ask for permission to sit at the table.

During the conversation he must listen ecstatically to his wife, must never interrupt her, but smile pleasantly if, having tried to put in a word, she cuts him short.

After dinner, if the wife wishes to remain alone with her friends she may say to her husband, "leave the room. It is not seemly for a thistle to remain among roses."

The husband bows in acquiescence and retires to a corner of the house.

If the wife wishes, she may leave her home without informing her husband and she may stay away a month. The husband must ask no questions when she returns, but welcome her warmly.

If the husband should attempt to make his wife work, she may refuse sharply. If he insists, she has the right to scratch his face. If he tries again to enforce his will, she may bite him. If he still insists, she is justified in pulling out his beard.

If none of these "corrections" make the husband change his mind, the martyred wife has the right to ask for a divorce. If the courts should be so cruel as to refuse her a divorce, she may leave the house anyway.

If the husband is tender and devoted, he may, if he deems it worth while, ask the goddess for permission to take a little trip. If she is in pleasant humor, she may consent. But he must bring a present back for each day of absence.

Although the old Persian principles cannot be literally applied today, French women find they are more in harmony with woman's real mission than what is usually considered "women's rights."

The ballot, they say, may be necessary as a weapon in the present struggle for existence, but the idea of woman being obliged to work and compete with men is radically wrong. A woman should be a privileged creature, whom it is man's duty to adore and provide for. Any man who fails to live up to this standard should be punished.

A man who does not support some woman—wife, sister or mother—should have his income taken away from him, they contend.

The World Moves

It has been proven conclusively and beyond doubt, for science had a hand in it, that in addition to the entities departing from the mortal coil of humanity, the whole of the zoological aggregations are seen riding upon waves of ether, and as if pursued by furies, anxiously seek for guidance thru the density of a spirit world, void of a sun to guide them by day or a full moon to direct their anxious steps by night, for move they must, forced by that irresistible force so well known in political circles on terra firma with all the terrors of bosses and wire-pullers, and then these phantoms of lesser breeds pursue us even where there was to be no night (should perhaps be spelled Knight), altho spelling too undergoes many modifications there, according to the literary disgust and unliterary publications of the atomic regions with its many stomachs and some aches.

We welcome the idea of the animal kingdom present in the over-world, for what would Nirvana be without a circus to cuss at and without a menagerie to manage bulls of human pedigree with their many Knightly degrees of ignorance and superstition. For when disgusted with all the pretense and claims of disembodied celebrities we have the comfort of listening to the exhortations passing down the trunk line of a squinty elephant or giving one lending ear to the bill of a bird, just looking for a little worm, as we shall at least be permitted to eye one another and wonder who's who. The only problem that is liable to confront us in that doleful state of Conanity, is how we shall escape the mark of canine, a bark we cannot take from him, for

it's not the bark of a chestnut; we may pine for a balsam. Of course, we hope Samson will be there to stop the lion's mouth and Balaam kill his ass to stop him from talking back in Assyrian.

Sure, if ignoramusses of the type now rampant the world over are to pass on to the Spirit world, when their time is up here below, why should not those critters of the nether-world of cellular accomplishment be refused admittance, where their scent at least can break the monotony of a grafty skunk. Besides the vegetable kingdom is there, for John saw trees in abundance up there, bearing fruits regularly every month. Let us hope they are not cocoanuts, for should they descend upon us that means good-night to our peanut heads of the softshelled kind, for again, "there shall be no night there," for it to say good-night to. At any rate, we shall even then say: Praise God from whom all blessings flow.

Now then, that animal spirits move in Devachan, we need not confine ourselves to Esquimo candle-eaters or soft-soap Indian chiefs, but choose Darwin's grandfather to accompany us on our journey thru the golden streets of the New Jerusalem, followed by hippopotamuses and skunks, to meet Shintists, Tamulists, Taoists, Laotseists, Ritualists, Brahminists and Buddhists, Shifists and Mullahs, as well as other ecclesiastical mules attended by their materialistic doctors reminding them that their holy stomachs eat too much and drink too much bunk. Oh blessed thot.

With such glorious discoveries awaiting us in the near future we should surely be happy in this weary abyss of uncertainties and rejoice that our days shall be shortened for the sake of meeting our kind in spirit speedily.

What's the Use?

Exactly so. Now you are asking the question that appears in stereotype form whichever way you turn, that has at last become universalized—quite catholic, you know. It reveals broadness of mind when that question is flung into the age of reason and discloses wideness in experiences lacking observation in the true sense.

Yes, what's the use? But it will be necessary first to examine as to what use and for what purpose we have considered the things of life, and for what particular end we have followed the motive.

When you enter a horse race you have to be sure of your horse, and even you may be interfered with or you be interfering. Thus you either ran a chance or you stole your success.

What's the use? A great deal. Expect nothing and you will never be disappointed for then, having done all in your power, every return will be a pleasant surprise. All pleasant surprises are calculated to gladden our hearts, and be the present ever so insignificant, the motive, the heart, the spirit that goes with it suffices.

Methinks we are drifting away too far from the real purpose of life and expect too many things of the illusory, disappointed in ourself; delusions when the objective does not come our way.

We seem to be brave only while on the gaining side, and howl because we see some of the things we cling to slipping away from us. We have considered ourselves important only while being catered to, but when left to ourselves, we howl like babies in the dark.

We deserve all that's coming to us, and if instead of criticism we attended to our present needs with gladness in our hearts, all would be well.

Abbu Khoula

He was a man of great learning, yet reticent, retired and reserved in his somewhat delicately framed form. His age reached a cipher of uncertain calculations, yet he himself was a great calculator, gifted in solving the most complex problems in the twinkling of an eye. He was a born mathematician. In astronomy he had no equal, and he never hesitated in speaking fluently in any less than fifty languages, while he read and wrote any other brot before him. He was by no means a mean naturalist, for pebbles, leaves and bugs never escaped his scrutinizing eye. In addition to preparing charts, mounting plants and mixing tints for the benefit and use of his pupils, he was the walking encyclopedian in history, with dates at his fingers' tips. When disengaged from his daily routine and duty he was found in the little garden allotted to him to raise the necessities for exchange of products more to his liking. His wants were so small that to speak of it seemed sin. He always wore a pleasant smile, ready to counsel and assist, comfort and direct. Unassuming, plain, yet majestic and gentile, he would be seen active from the earliest hour of dawn until the moon would make her appearance. Some had it that he never slept, for at false dawn he would be seen wandering among the ferns and flowers growing along the brook, humming sweet melodies and jotting them down on tree-bark for the benefit of his pupils. His appearance was frail, and yet weights beyond the strength of the younger generation would bring him to the scene. It got to be proverbial: "Abbu can do it."

Was there anything his pupils could do for him? Did he ever expect anything? Yes, he did. He ex-

pected that everyone be honest with himself and pursue the daily lessons and labor as outlined with joy and gladness.

What may the great secret of so wonderful a man be that he cares not for praise and appears timid to any reference made in adoration of his great unsurpassed learning that would make him the lion of the day and the envy of all the world?

What may the great secret be that discloses a disposition almost uncanny because of its approach to angelic perfection?

Whence his knowledge, his understanding, his wisdom and power to withstand chemical reaction and the ravages of time?

Thus we plucked up enuf courage as his favorite pupil and asked: "Abbu, what is the secret of thy being?"

He answered: "Happiness in my heart."

Why Am I Here?

At first this seems a simple question, still upon second thought, as we pursue the trend, we behold a maze, a labyrinth of problems involved. It is an individual question, indeed, that involves us into the complex whole in the voluminousness whereof we appear but a drop in the ocean, an atom in immensity, a cipher against infinity.

Why Am I Here? This "why" will continue to lead us from one phase into another, for no sooner is it answered than we discover new "whys" approaching us with equally as great equanimity. The "why" alone will keep us guessing, speculating, scheming, theorizing, investigating, analyzing, defining.

None can answer to the full satisfaction of another.

It is an individual question upon which the destiny, the goal, eternity, and the whole life on earth hinges. The entity must recapitulate and recall to memory the pivoting points hidden within the occult of time and space, or Zarvan Akarana.

At best we can only express our particular path, a "tao," to be pursued by each and everyone governed by Infinite Designs. Paramount with solar radiations, emanating into diverse directions, each bent for the same mission, irrespective of distance, every ray carries the same radiance, altho some may not sink into polarity, due to the voidness of space or the reaction met with. Pursuing such trend of thot from a basic standpoint of consciousness alone discloses the *modus operandi* of individual efforts.

Why I am may not invite speculation for to be is in consideration of the fact that we are. Neither denials nor disillusionings of the complexity in matter can disprove the reality of the *ontos*. *Am I?* The answer to that question may be somewhat modified by adding *here*. *Am I here or am I elsewhere?* *Am I pinned to an infinitesimal fraction of microscopic insignificance?* If so, then by what practical design am I here, and what constitutes *I*? Would I know I am, irrespective of the consciousness of the circumference disclosing the objective? Could I see if I had no eyes to see with, and hear, void of the ears? Of course, even the blind and the deaf can be, and as such, be conscious of the objective, but were there no objective, no organic, no aggregation—would I still be?

Well, if you are because of the state of aggregation, then as soon as such a state ceases to be—you will be no more. Still by what *modus operandi* has the state of aggregation been performed, and so ingeniously at that? If there is no intelligence, except thru the

processes of aggregations, what is it that withdraws at the time of death, and why can't that elusive something not be caught and forced back into the body so perfect in all its component parts?

Yes, why am I here, and what is the reason I am, if not for some purpose previously designed, since nothing can be without a plan however insignificant in appearance? Answer.

Cuts and Slices

Our best friends are to be found among those slumbering in the arms of death or those not yet born.

He who concerns himself about others will find himself isolated when in need.

Selfishness exists only where there are desires for things possible in others and hard for us to gain.

He who makes efforts to garner in the products of nature where the hand of another has not reached them, will never have to envy those who already possess the horn of plenty.

To be satisfied that we are unsatisfied will lead us to inventions conducive to attainments bordering on bliss.

To be fortunate we must first discard misfortune by arising in the midst of misery and going out into the open to meet our own, forgetting the past.

Tho the past holds in the annals of its records, both bliss and misery, we may choose bliss alone by remembering, recollecting it to the present. For where one's heart is there shall his treasure be.

He shall not work, shall not eat, cannot be confined to menial labor, for mental pursuits may be as strenuous a labor, providing its pursuits lead us to production.

Spits and Spats

American tobaccoists are envious of the fact that the French sell their tobacco at an enormous profit. Well, why not? They supply the demand of the habitist tobaccoist.

Many a truth is spoken without thinking, proving that there is an independent thinker, even in the midst of dependency.

The World's Labor, which is to convene in Geneva this coming April, will not only take up the problem of woman and child labor in the fields, the disinfection of wool, also precautions against bristling shaving brushes and other items of an equally important nature; in addition, there should be considered disinfection of club houses, card parties and soda-water stands, to say nothing about the high cost of living and lowering of wages, adding the problems as to buttoned or unbuttoned garments, for it's hard to find the buttons of a garment once worn. Furthermore, should not minds be disinfected so as to prevent constipation of ideas and diarrhoea of opinions—and still, in the face of it all the world moves on, at last making acquaintance with the undertaker.

He who thinks out the means of enriching the soil to produce four or more times the usual crop expected, is as important a factor as he who follows that counsel to bear out the power of mind over matter.

Static electricity in the atmosphere may be transmitted into dynamic current by an apparatus consisting of antennae, bearing a radio active collector joined to a special transformer, which is acted upon by the radio-active matter thru a chemical process conducive to such a change. It is an approach to free energy as well as atomic conversion, phrases not sufficiently understood, consequently demonstrable only under cer-

tain conditions. Once the workings of nature are more fully understood, the redemption of the race will be accomplished.

The dream of the scientific world is that now that the liquor habit has been curbed, next to be abolished will be the fleshpots of Egypt, which still keep the majority in bondage; then after that the tobacco habit will have to go with its desires for sweets. May God speed the day, as then the Millenium shall surely come upon us where there shall be no need of doctors to carve us, no politicians to skin us, and no priests to trim us. O blessed thot! But tell me when my dreams come true?

Brave But Careful

It is well to be brave; still it fares us better if we be more careful and not jump at conclusions at every turn of the mind.

There are preachers who at long intervals throw a little bomb-shell of their fancy into the heterodox state of their little congregation to make them take notice of their Daniel-like social parasite, who tells them that his great research work has led him to the Columbusian discovery that Jesus was a plagiarist, who had copied the literary accomplishments of an earlier date.

Evidently our little Socian preacher of Unitarianism forgets his own pet theories are copies of predecessors by far his superior. If Jesus chooses to mention teachings of his that are identical with other thinkers of his or preceding ages, it only all the more proves his universality and the unit of all reasoning and deduction.

That would-be giant of partial mental absorption better confine himself to how man is to live to derive the most good out of life, instead of concerning himself with questions of directoire dressing, or should trousers be buttoned on the side or the front.

The Bible

The Bible is a volume comprising a large number of books, principally divided into thirty-nine and twenty-seven books respectively, largely written by divers individuals, varying in tongues, customs and times. Analysis shows that the writers themselves knew little of the efforts of contemporaries and cared less as to the results of such enterprises, as each chose a theme calculated to present a moral or morals in as dramatic a form as possible to find favor and impression. It is for this reason that criticism as to the embellishment in the play or the stage setting of a performance is uncalled for, the playwrights simply bear in mind the morale of their fiction and not the scenes or scenery in which their characters appear.

At any rate the playwright of ancient lore learned early to read human nature and availed themselves of daily occurrences to thus enable them to weave into their dramas or plays the strength of character or the weaknesses human flesh is heir to, while a mere automaton of conditions and environments—a child of circumstances.

The Old Covenant deals largely with types of character and characteristics of nations. The New Covenant follows suit, except that here a philosophy of life is pursued as a theme, while in the former writings—the Old Covenant—the moral is: "The sins of the fathers shall be visited unto the children unto the third and fourth generations." Here the idea of reincarnation and final transmigration of soul is given birth.

In the New Covenant the attempt is made to offset the old and by recreation making all things new—the individual is to be given the same opportunity as once

to an Adam (one erect) and Hyeva or Eve (his equal).

Getting away from the theological ideas of suggestion misleading to the student and reading the scriptures in their original sense we shall be able to admire the accomplishments of their producers as we would Shakespeare and other efforts of more recent date. In fact, when at the same time familiar with the current thot of the time of each writer and the peculiarities characteristic of remote days we shall all the more appreciate the fact that irrespective of the limitation largely current playwrights of biblical days have been less compelled to draw upon their imagination and for this reason prove superior to our more modern biblicists or playwrights, writers, poets or literateurs, and as to originality to concede to them the full measure of it.

Fear of Death

Fear of death is within the material nature. Matter, as a collectivity, cannot retain shape or form for any length of time. It is compelled to undergo changes therefor dies. The lower the animal kind all the more fear it entertains, and for this reason gives all its attention to alertness, preservation. This tendency follows class upon class, even to human kind, where intellect by no means modifies fear. Wherever material motives counterbalance intelligence fear of death reaches the high tide, and self-delusions alone bring stimulation, tho not a cure. Beliefs in the hereafter, and a nervous clinging to the apron strings of blessed virgins, the seams of flowing robes of sages, and the crosses of saviors, as well as to patriarchial blessings of saints, alone seem to modify that fear to a momentary degree. But eradication remains an utter impossibility, and not until higher reason and divine consciousness illumine the mind do we no longer care as to the morrow.

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Rochester Thanksgiving

The first public vegetarian dinner given in the city of Rochester, N. Y., was conducted by Dr. J. C. Clauson, the instructor of the local Mazdaznan Society. It was a novelty to some, a curiosity to others; but to the sick it was an education, and it was a revelation to the wise. When the company was seated at the long "T" shaped table, which was symbolically draped in the primary colors, the leader joined hands with the banqueters, and after the mutual greetings of "Blest be the tie that binds!" he repeated the invocation:

"We invoke the blessings of the Infinite to descend upon each and every one present, those of our kind and kin and those who are near and dear to us; and we remember him who has been the means of bringing us together with a better understanding of this life, and thru whose efforts we have been made better, happier and more contented with our lot thru being reminded of all the possibilities that lie before us if we but use our own intelligence in the application of the means that have been given."

It was a greeting and a blessing that made more real the atmosphere of friendship and relationship—for there does seem to be a cord of relationship that binds one to all and all to one. And when Dr. Clauson gathered up the plates at the head of the table we were reminded of that classic example set for us by that Savior of two thousand years ago. Symbology and correspondences were in these preliminaries!

The banquet was a concrete demonstration of how attractively vegetables can be prepared and was suggestive of great possibilities in the proper combination of foods, as the menu of the foods served will show:

Royal Salad

Consomme de Creme Tomato	Wheat Squares
Vegetarian Thanksgiving Roast with Mushroom Sauce	
Potato de Creme	Peas de Creme
Celery Hearts	Queen Ripe Olives
Cranberry Sauce	Pumpkin Pie
Oriental Unfermented Whole Wheat Bread	
Sultana Cake	Arabian Coffee

The banquet was a splendid success from several points of view—from the esthetic side it was most satisfying; from the physical, much real interest was stimulated in food values as regards their influence upon physical and mental development; from the spiritual, we felt the good cheer and fellowship of the “family” circle. Dr. Clauson certainly deserves a hearty vote of “thank you’s” for all his unselfish and successful accomplishments. For ourself, it was a privilege to be one among the number; it is a landmark in our career.

—H. E. Westgate.

Ephratah

Ephratah—“fruitful”—is another name for Bethlehem, “the house of bread.”

After a year of possibilities and activities, varying with the localities, seasons and the experiences thrust upon us by the prevailing conditions of the times, as well as those resulting from individual effort; there comes a time when each member of the royal family turns their thought toward Bethlehem. There to await the birth of the Christ Child within, not anxious, not clamoring, not hoping to be heard for their much speaking, just waiting and wherever possible gathered in holy communion.

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No service so true, so beautiful and sublime as the winter Gahanbar Season in Mazdaznan. Awe inspiring even to the onlooker, who yet with the veil of superstition before his eyes comprehends little of what he sees and hears. To the children of light, it is more glorious than any earthly joy, fete, carnival or celebration. Scattered over the earth are those knowing ones in most remote places, awaiting the Advent, conscious that there is no separation in mind.

How the letter from the family of Father David thrilled us with joy, and from our very hearts we could sing, "Hail to thee, ten thousand times hail," for as shepherds they, too, watch mankind looking for the harvest according to the realm in which they have sown. Even where the desire of mankind is toward heavenly things, it is a heaven like unto their God, afar off, an illusionary place to be reached only by exodus, and yet all their lives they have been taught the saying of Jesus, "Know ye not that the kingdom of heaven is within you?" Then what is the bread of heaven? Again he said. "I am the bread which cometh down from heaven." He meant that every conscious soul can and may declare the same.

Those who partake of the bread of heaven and the wine of inspiration "shall never hunger and never thirst." This, then, is the object of our waiting, and if throughout the year we have sown faithfully, there is no need of anxiety, no need of a penitent form.

We are living by the declarations of Mazdaznan, and "If we listen, God will answer." What a wonderful lesson we gather from the first heavy fall of snow. In the springtime, we rejoiced in the sprouting of the seed, the budding of flowers, and then the perfection of bloom burst upon our sight as the sea-

son advanced and we rapturously declared, "I am all of that." It was so perfectly in harmony with our own feelings. In the early morning, while the sun arose and touched first the treetops and then the hedges and, lastly, shed its rays upon the soft green grass wet with dew that sparkled in return, while we rapturously sang, "All is of God, and God is all." How quickly the days sped with their gorgeous sunsets and evenings' opal skies in which to sing—

"O blessed thot, oh glorious thot,
And oh, how sweet it is,
When in the presence of our own,
We dwell in eternal bliss."

Those who speak of "sadness of the falling leaf and the purple haze of autumn" are not of our household. "Between them and us a great gulf is fixed." That gulf is a pocket between the vibratory waves of ether that take up the thots of the initiate and pass them on and on, spanning every chasm and causing every wave they strike to respond.

The individual with uncontrolled breath, untrained in the art of concentration, cannot project thot waves of sufficient power to bridge the chasms. All of nature's laws are comprehensible when once we hold the key, and now, in the temperate zone, after the gold and crimson and russet have made us glad, and the leaves have vied with each other as to which was most gorgeous, they have fallen under our feet and whisper, Fruition! Fruition!

A blanket of snow has fallen to cover up every defect, branches become a fairy bower, the unsightly post a plumed knight, and a rustic bridge a bit of rare lace, and oh! the life-giving air. How could the saints of God refrain from thinking of Gahanbars and the men in white clothing representing purity

and perfection, and the reclaiming of the earth, making it suitable for God and His associates to dwell therein. The world, not having tasted these joys, is not supposed to enter into our spirit of oneness, for in the innermost sanctuary of the heart God dwells, and according to our faith and understanding shall each of us rejoice in our harvest.

Ephratah, that is, fruitful—how we love the name and its significance, causing the changing things about us to be unable to hold us in their thrall; envy, jealousy and fear being removed from our pathway, human loves are overshadowed by love divine. What a glorious year it has been, and how many of us can say, there is no death, there is no pain, all is well, such is our gain?

Bethlehem as a town first became historic as the place where Rachael gave up her life when she bore Ephraim because her desire of motherhood was actuated by jealousy of her rival. While Myriam, saying "as the Lord will," glorified motherhood and consecrated the ground for all time, by giving birth to a Savior.

The motive underlying any action then determines its effect upon the individual. Our desire to know that to me my child is born, to be my Savior is given, is for the purpose of being my counsellor unto freedom, so while we wait for the messengers to proclaim "Peace on earth, good will to man," we are conscious that we already have that within ourselves.

May those blessed with the Master's presence make glad his heart with their understanding, and by the same token may he say to all of us, "Be Ephratah, that is, fruitful." —*Zarlivana Marvin.*



SELECTIONS



From Master's Recent Talks, Reported by Gloria Bryan

Themes

There is a principle of economy in all systems of philosophy.

By understanding laws, lost time is made up.

Simplicity alone calls out laws.

Know law that brings power and force.

Find correspondences to make better use of everything.

When the necessity of recognizing law is forgotten, Fate then rules.

Spirit is law and is never swayed.

Spirit uses the vehicle of the body to demonstrate its limitlessness.

As long as woman is held down in ignorance, that nation will never stand the test of time.

Health is inseparable from life.

Health is a necessity for continuance of physical existence.

Health is a means to gain knowledge of the glory of existence.

What must I do to be saved? You must follow out instructions as you receive them from Mother Nature. Thru daily practice and consciously breathing in of Ga-lama, the centralizing life-principle, build up and continually renew the tissues of your body.

When Exercising

What should be the mental attitude taken? Determination.

What else? Self-reliance.

What should we remember? No effort used.

Suppose we strain ourselves, what then? The effect of that exercise is not lasting.

What is the position to be taken? Upright, the spinal column erect, head thrown back, chin in, slightly.

What should our mind say to us? "Pay attention to what you are doing."

How soon should we receive benefit from an exercise? Within three minutes.

How should we feel after three minutes of conscious rhythmic breathing? Perfectly refreshed and rejuvenated.

What should we do when weary or troubled? Such negativeness should not be encouraged.

What must we do to arouse ourselves from a state of indifference and lethargy? Just take conscious breathing exercises.

The four phases of breath: Inhalation, retention, exhalation, arrestment of all action.

We can never know too much about breath.

If you sorrow you are deprived of time. The second death is the loss of opportunity, because of loss of time.

Freedom of intellect brings safety. When the material overpowers the intellect, chaos starts its destructive work.

Questions and Answers

1. What do we need most? The concentration of mind in all things.

2. If we do concentrate, what shall we find? It will be easy to remember.

3. What about our self-reliance? It asserts itself all the stronger as we are reminded of our actions.

4. When working, how should our mind act? In harmony with our actions.

5. What about conditions? They must be controlled for our own good.

6. How many groups of faculties are there in our brain? Three.

7. What are they? The Intellectual, Moral and Animal.

8. What does the Animal group of faculties correspond with? With Carbon.

9. What about the Moral group? With Phosphate.

10. What does the Intellectual group correspond with? With the Nitrogenous.

11. Which controls? The Intellectual, or the Nitrogenous.

12. Why does the Intellectual control? Because of its great activity. Man is destined to be a thinking being.

13. What if the imagination and spirituality hold sway? Then there is no proper mind-action. The moral attempts to govern the animal, but does not succeed, because of lack of control over the vibrations of the brain fibers. Also because the concentration of mind is not toward perfect realization.

14. What is a scattered condition of that? Inability to concentrate.

15. What does this inability to concentrate prove? That you are negative, that you are receiving drifting vibrations, receiving everything that comes to you according to the laws of vibration, and the scattered forces of nature are drawn toward you.

16. How about the ideas you receive then? They are impractical, impossible for you to make use of and act diametrically opposite on your physical being.

17. How can we get ideas of a practical nature, those capable of being carried out? We can only get them thru concentration and thru conscious rhythmic breathing.

A Little Catechizing

1. What should you take into your lungs? *Galama*.
2. What is *Galama*? It is the ever-acting, all-penetrating *Life Principle*.
3. Whenever we do really and truly take into our being *Galama*, what do we realize? We realize our own individuality.
4. With every outgoing breath, or exhalation, what do we part with? With forces that have done their work. With forces no longer of use to us.
5. If we withhold that which ought to have passed out, what then? These forces become detrimental.
6. Why? Because forces are suggested to us that are detrimental.
7. When restless, what is the matter? You are out of harmony with yourself.
8. Have you ever seen these "busy-idle" people *ever doing*, but *never accomplishing* much of anything? Yes.
9. What is the matter with them? They are short of breath. Their breath is unconsciously taken. Carbon and other foreign matter are not set free.
10. When not in harmony what should you do? Take the *prelude breath*.
11. What is the prelude breath? Inhale and exhale six times very quickly. Then one long inhalation and one long exhalation.
12. When tired and pressed for time, what breath will help? The *individual breath*.
13. What is the individual breath? A breath of

seven seconds inhalation, one second retention, then seven seconds of exhalation, one second retention. Repeat for *three* minutes with eyes centered to one point.

14. What gain will come? A gain of time; for three minutes of using the *individual breath* will rest you more than six hours of sleep.

15. Why? Because *Galama*, the great *Breath* of *Mazda*, is taken into your body, while you are in a positive receptive attitude, which acts as a current of life, refreshing you when you are exhausted. You will reap as you sow.

My Aim

What's my life work here below?

Why thus question? I surely know;
'Tis to my inward self to show
Determined will to unfold, to grow
Up to heights sublime.

There's no time for me to lose;
Safe within me are the clews
To helpful ways; these I'll choose,
Mazda's aid I'll not refuse
As I try to climb.

I long to be an enlightened whole,
By caring for body, mind and soul,
Keeping all appetites under control,
Aspiring towards Perfection's Goal,
I'll realize my powers divine.

O! MASTER! Thou leadest toward the light!
To follow in Thy steps aright
Illusions shall be put to flight.
Earth's paradise is fair, so bright!
I'll strive to reach that shrine.

—*Gloria Bryan.*



MOTHER'S VOICE

Edited by Maria Rose Ruth Hilton

No Nation can rise above the level of its Womanhood



Motherhood

The sweetest, most sacred memories of life hover about the name of mother. All the attributes of her being seem to melt and blend into one, and thru that one attribute she manifests those eminent qualities of mind and heart that forever immortalize the name of mother.

The attribute of love is the one dominant virtue of a mother's life. The purity of a mother's love sanctifies the motives that inspire her thought, word and deed. The purity of a mother's love imbues her with the power to embellish her every act with that indescribable beauty that suffuses the atmosphere of home with a hallowed presence, which is akin to that of a heavenly benediction.

Love is the dominant note in a mother's heart—thru love she reigns and rules—unconscious of the great blessings that emanate from her thought, word and deed—for mother's love is not forced, it is not generated or inspired by anxiety or fear. Mother-love flows forth sweetly, gently, by virtue of its own effulgence; like the sun that shines by virtue of its own light (it cannot help shining). A mother's "whole-soul-being" is imbued with the divinest of all attributes—*love*; and she radiates that sublime quality from center to circumference, permeating the entire atmosphere with its indefinable goodness.

All great men are born of great mothers—naturally, how could it be otherwise; since like produces like;

from goodness only can good come. For this reason the law of higher eugenics must be observed by all those interested in aiding the work of racial re-generation. Intelligence, not passion, must lead on toward the conquest of *self*. Not "birth control," but *self control* is the great need of this age. Mother must take her *stand*, and from the lofty pedestal of redeemed womanhood, she shall take man by the hand and walk with him along the ascending path that leads to the summit of the goal.

Awakening

There may be more truth than poetry in the old adage, "You can lead a horse to water but you cannot make him drink." The Saviors that have gone before, realized the fact in nature; hence they did not use forced methods in teaching the multitudes. To coerce—endeavoring to make others follow any given line—arouses antagonism, breaks the magnetic cords and causes disturbing vibrations that molest and create disastrous results; thus doing more harm than good.

Nature is absolutely exact, and will not suffer violence to be done without the full expiation of the law, in which she says: "Thou shalt not come out from thence until the uttermost farthing be paid." No, nature will not permit of any trifling. If the seed is disturbed in the ground it refuses to grow; if the egg is broken before the time for the little chick to come forth, it dies; and so on thru all the category of nature's laboratory, everything is weighed, measured and governed by exact law. If this be true of nature, how much more so must it be of human nature, where the endowments of the higher intelligence adds its potency and power.

The awakening of the soul must take place before the spirit can reveal its hidden treasures, but the "chrysa-

lis" that envelops the soul must open by virtue of the expanding growth from within and not by the efforts of another from without. At the time of ripening the spirit will burst thru the chrysalis and the soul awakens from its embryonic sleep; breaks thru the veil of obscurity to bask in the unbounded joys of God's sun-clothed day.

In the early stages of awakening the soul reaches out, eager to grasp any and every thing that will aid in its growth and development. Here wisdom and understanding must guide, that only such spiritual good is attracted as can be absorbed and assimilated by the soul, while mind and body are trained thru the refining process of breath, diet and exercise; thus equalizing the latter with the former, making possible a most glorious existence here in matter with the joys of a diviner state to enrapture the heart, while the mind continues the search after still greater treasures that lead to the Paradise of God.

To Be Wise

It is true that the grander possibilities of life are overlooked and the glorious opportunities that abound and surround mankind are only too often passed by unrecognized; but who can follow the intricate winding of life's daily treadmill as manifest in the life of each human being and who would take it upon oneself to point out to their blind eyes the shining jewels that lie scattered about them? Even if such were possible, it would be an unpardonable act and an interference with established law and order.

The Creator did His work perfectly; He created man in His own likeness and image and then breathed into him the Breath of Life and he became a *living* soul.

First God made man out of pure substance and formed him after that of His own likeness—pattern—and as the crowning act He breathed His own life-essence—spirit—into him; thus God created man a perfect human being and man was expected to manifest that perfection by exemplifying *God-likeness* in Thot, Word and Deed; a blessing unto himself, mankind and the world.

This perfect creation of God's was called the "first estate"—an estate wherein man was blest, endowed, gifted, talented, with all the attributes of God. How could it be otherwise, since God pronounced His own eminent workmanship, *good*; and God gave to man *power* to rule, govern and have dominion over all that was created before him. Did man hold to the "first estate"? The story says no; for, from the day of the first transgression, the work of disintegration began and has continued until the present day, and here we find the explanation as to the state of man's indifference which pervades the minds of mankind today.

It is a most peculiar condition, merging, on the one hand, into a state of mental inertia, like that of which Maeterlink speaks when he says: "At times there seems to be an invisible wall that hems in the soul, and one knows not whether it is quivering in its death-throb or, like a dreamer, enthralled by sleep, who struggles with all his might to move an arm or raise an eyelid." While, on the other hand, there seems to be a still more alarming feature that infests society, embracing thousands and tens of thousands. This mental state is much more serious than the former; for it borders on tendencies which portray unbalancement, a form of insanity, so prevalent is this type that to the keen observer it appears grave indeed. For such, when the climax comes,

will not be able to withstand the strain and violence will claim them.

There are three factors most essential and fortunate are they whose training has led them in the path of safety. Breath, diet and exercise are the three guardians that will lead man thru it all, with the joys of success to crown his endeavors.

Man need not perish; God wills it not. All about him are the life-lines thrown out to save him. Will he grasp them or will he continue to ignore thru blind indifference the great blessings showered all about him? As man must breathe his own breath; must eat his own food; must think, speak and act for himself; so must he likewise reach out for the treasures of a higher, diviner kingdom, if he is to enjoy the blessing of a redeemed life. Since man must reap whatsoever he has sown, would it not be well to begin the process of adjustment, throwing the weight on the other side of the scales? Looking facts squarely in the face, there may yet be time to right many of the wrongs that the beneficent rays of peace, joy and felicity may cast a glow of light upon life's setting sun.

The Divine Plan

The power that creates; the intelligence that accomplishes; the designs planned by the overruling power will ever uphold and sustain that which it has created. Altho the tendency of the world seems bent unto destruction, it cannot succeed in the ultimate; for *principle* and *power* remain one with the forces and powers of *construction*; and to them, and to them alone, belongs ultimate triumph and victory—altho so-called evil may appear to control the greater body of mankind, still it is so only in the apparent, since the *Power of God* could

put them to flight with one blast from Gabriel's trumpet.

Principle contains the divine essence of goodness which contains the supreme quality that goes toward making up the forces and powers of construction and are at one with the Infinite Intelligence, working for the good of all, operating thru the gradation of a multiplicity of workers, known as Angels and Archangels, Seraphims and Cherubims, Fravashis and Spyyenta Ameshas, and the Immortals. These with their accompanying correspondences on the earth plane make the avenue thru which the Will of the Lord, or the Spirit of the Times, rules, guides and governs all, leading the intellectual armies on toward final victory.

To understand the operation of law and order; to know the working out of God's great plan; is to be convinced and assured that God does *reign and rule*; and in the degree that we endeavor to use our intelligence toward fulfilling life's sacred mission, we shall be recognized as *one with Him*.

Surely it is a blessed comfort to realize that each one has a part and portion to perform in God's great plan; and still more blessed shall it be when each one is properly placed—"each in their *own* little niche"—joyously aiding in the glorious work of reclamation.

Ainyahita, the ancient mother of the Avestans, tells us in her inimitable Pearls that:

"With each succeeding generation the good deeds of former generations embody in every soul, so that the spiritual accomplishments of Gods, Saints, Sages and Heroes live in each and every single manifestation and with them assert all the adverse ones that thru the defeat of the baser ones the Heroes may be all the more triumphant."



FEDERATOR

Edited by Nellie Wheelwright



Study of Man

The reason so much misunderstanding exists among the nations is because the world at large lacks understanding as to the origin, purpose and destiny of man. Even those who confess God as the maker of human-kind do not really believe their own claims, as such a belief would compel them to recognize their brothers.

Others who concede the creation of man to evolution do not take their claims earnestly, for if they did they would have to confess the equal footing of all mankind, and once the origin is admitted, the purpose and destiny have to be recognized. The truth of the matter is that neither opinion shall ever solve perplexities, which have grown out of insufficient understanding bordering on selfishness and greed, a trait solely belonging to the animal of lesser breed.

The study of evolution pursued in an unbiased sense, taking into consideration the need of intelligence promoting developments in an animate world, will reveal to us step by step the Infinite Design in all things, each and every object possessing the Key, a Key for us to avail ourselves of, and to use in the unlocking of the apparent occult or hidden within nature.

The processes of evolution or consecutive developments thruout nature point out to us correspondences and counterparts, rampant in human-kind, revealing to us the fact that in variety and complexity alone may be found terrestrial beauty and transcendental sublimity. But to be able to discover the grandeur of it all and the underlying principle of Infinite Designs we need some

means whereby to gauge and measure our investigations or rather recapitulations, for in that lies the stupendous whole or Infinite focalized, polarized.

We must reduce everything to a unit, so as to comprehend in the grouping of things their association unto one another, and with it divine classification. Even Genesis gives us a hint in that direction when referring to Adam and his pursuits after knowledge. "All the animals pass before him and he classifies them and calls them by name."

Owing to the reduction processes employed in crystallizing the atomic to solidity and again to cell life the ethereal turns occult to the implements of matter (the sense) and for a time our very soul is dazed at the complexity and voluminousness of things, so much so that we naturally become engrossed and absorbed in the details of our immediate surroundings.

As locality thus becomes our incentive to reasoning upon the objective we become caught by the illusionary phases of presentation and lost in a maze of deductions we seldom, if at all, get beyond the provincial. Swinging between localization and provincialism we establish unto ourselves a radius of limitations creating tribal traits which separate us from the bulk of racial ties and estrange us until at a time of contact with the extreme types we no longer seem to remember or recall relation.

With every awakening unto reason to a marked degree nature draws lines of demarcation, and with it transubstantiation, leading to distinction in races.

With the increase of races, demarcations within the race itself follow, and with it variety of stock groups and types. Here we find a race first divided into tribes, followed by distinction in language and cus-

toms. Each tribe again subdivides into clans, characteristic to influence exercised by aggressiveness or sympathy.

Still, with it all, a race is reducible to but three groups, showing marked mental requisitions. In studying the White race we have to study it from three aspects, that of the Anglos, who represent the intellectual trend; the Latins, who are guided by spirituality, and the Slavs, who are the bone and sinew of physical endowments.

George Washington and His Attitude Toward Our Neighbors

"America may think herself happy in having the Atlantic for a barrier."—*Washington to the Chevalier de la Luzerne, Feb. 7, 1788.*

"My ardent desire is and my aim has been * * * to keep the United States free from any political connections with every other country, to see them independent of all, and under the influence of none."—*Washington, in a letter to Patrick Henry, Oct. 9, 1795.*

"Why forego the advantages of so peculiar a situation? Why quit our own to stand upon foreign ground? Why, by interweaving our destiny with that of any part of Europe, entangle our peace and prosperity in the toils of European ambition, rivalry, interest, humor or caprice?"—*From Washington's Farewell Address.*

"The great rule of conduct for us, in regard to foreign nations, is, in extending our commercial relations, to have with them as little political connection as possible."—*From Washington's Farewell Address.*

"We are an independent nation and act for ourselves.
* * * We will not be dictated to by the politics of any

nation under Heaven."—*Washington to Alexander Hamilton, May 8, 1796.*

"My policy has been and will continue to be * * * to maintain friendly terms with, but to be independent of, all the nations of the earth."—*Washington to Gouverneur Morris, Dec. 22, 1795.*

"It is our true policy to steer clear of permanent alliances with any portion of the foreign world."—*From George Washington's Farewell Address.*

"I want an American character, that the powers of Europe may be convinced we act for ourselves and not for others. This, in my judgment, is the only way to be respected abroad and happy at home."—*Washington, in letter to Patrick Henry.*

"Separated, as we are, by a world of water from other nations, if we are wise we shall surely avoid being drawn into the labyrinth of their politics and involved in their destructive wars."—*Washington, in a letter to Chevalier de la Luzerne, Feb. 7, 1788.*

"Standing as it were in the midst of falling empires, it should be our aim to assume a station and attitude which will preserve us from being overwhelmed in their ruins."—*George Washington, in letter to Patrick Henry, Oct. 9, 1795.*

George Washington's Dream of America's Capital City

From the statement of Judge Charles F. Bundy of the Board of Trade committee on parks before the District Commissioners in advocacy of recommendations for the early completion of the park system of the District.

It has been said that George Washington was the prince of dreamers; but his dreams were day dreams, and all but one seem to have come true.

At the age of twelve he dreamed of "A life on the ocean wave." That dream never materialized; his mother called it off. Four years later, when he had undertaken a man's job of surveying for Lord Fairfax in the upper Shenandoah country, he dreamed of a waterway to connect the Ohio river with Chesapeake bay. That dream did materialize in the Chesapeake and Ohio canal; and we depend upon it today for our bituminous coal.

Many years afterward, having received Cornwallis' surrender at Yorktown, and while awaiting settlement of the terms of peace, Gen. Washington and Gov. Clinton mounted horses and rode up to Mohawk valley into western New York. While on that trip he told Gov. Clinton another dream. That was of a waterway to connect the great lakes with the Atlantic ocean. It was a continental dream; and when worked out fifty years later, it made New York the Empire state and its chief city the commercial metropolis of the world.

But Washington's brightest dream was yet to come: it was of the Capital City on the banks of the majestic Potomac—the same dream he told Peter L'Enfant and Andrew Ellicott the last days of March, 1791, and which they, in turn, traced upon paper, to be read with ever-increasing wonder and delight as the years go by.

This dream was the darling of Gen. Washington's old age; and, although he had rocked its cradle, and, for nine years thereafter had guarded it against the plottings of envious rivals bent upon restoring it to its foster parent, the city of Philadelphia, he was too modest to give it his own name, and so it was left to others to christen it the city of Washington.

Fortunately for his peace of mind, Washington was spared the pain of witnessing the long period of de-

cadence which fell upon the young city soon after his demise and continued down to the time of Alexander Shepherd, the great regenerator, who, though he wrought mightily and accomplished much, left much undone.

It was the citizens of Washington who, at the capital's centennial celebration twenty years ago, "unbarred the gates of dawn" to show to the Congress and to the American people that "the seat of government of the United States" as it was cast in the molds of the Constitution is not, and was never intended to be, bounded on the north by Florida avenue, and that the 6,000 acres comprised in the original purchase was only the embryo of greater Washington.

If the leading spirits of the centennial celebration had never done anything else to merit distinction, what they did then would have fixed their names high on the list of men "who have deserved well of the republic."

As was said by Senator McMillan at the time, "The keynote of the centennial celebration was the improvement of the District of Columbia in manner and extent commensurate with the dignity and resources of the American people. Senators and congressmen vied with governor after governor in commendation of the idea put forth by the local committee that the time had come for the systematic improvement of the District of Columbia." (McMillan's rep., January 15, 1902.)

Out of that celebration there issued "a great awakening light" which aroused Congress to adopt the park commission's plan for the development of the park system of the District of Columbia.

While the centennial exercises were still in progress, the American Institute of Architects, also in session in this city, were choosing from their own ranks the men

who were to constitute the first park commission, and at the first meeting of that commission the Anacostia reclamation project was under discussion and was approved, and the transformation of Rock creek gorge into a sylvan parkway connecting the Zoological Park with the Potomac Park, the removal of the Pennsylvania depot and its train sheds from the Mall, the raising of its tracks above the level of the streets of South Washington, the location of Union station and the tunnel leading to it, the parkway connecting the line of forts on the heights to the north and east of the city, now known as Fort drive, were all conceived and approved at an early day by the park commission, and the park commission was the sequel of the centennial celebration.

It must ever be an inspiration to the officers intrusted with the government of the District of Columbia that the spirit of George Washington hovers over them, and sees with delight every act which can tend to exalt and adorn the National Capital of his dreams, his foresight and his labors.

While the great war was on, the door was closed against all appeals to Congress in behalf of parks, however desirable they might be; but now the war is over, and the necessities of government are in great part abated. The streams of revenue have turned in their courses, and they are now running full banks toward the Treasury; they have laready overtaken the current expenses; and thank God! they are no longer to empty into the maelstrom of war. The time is propitious for the government to resume the prosecution of the park commissioners' plan for the "systematic and adequate" park system of the District.

The Commemoration of George Washington's Birthday

The month of February we especially associate with the birth of George Washington, and the part destiny decreed unto him as a hallowed, sacred dedication for the freedom of the Aryan race. To lay a foundation by helping to free the Thirteen Colonies from usurpation, and man's insatiable desire to hold in bondage his kind and thus destroy that which was given as a birth-right to all from time immemorial—freedom. We cannot say it too often that he kept himself free, for he had absolutely no desire for personal aggrandizement. Well could he, in his "Legacy, or Farewell Address to the People of the United States," call attention to the dangers that would beset this Union, and as a Father feeling he would go hence, admonish his children to cling to rectitude of conduct in all things, and in laying down the duties and cares of that great office, feel the benediction of a clear conscience. And in this day if *self*, that bar to peace on earth, were eliminated, how easily we could adjust matters between the nations!

Then, as our especial thot of him this February of nineteen-twenty-one, let us re-read and ponder upon some of his words and the desires of his heart. And may we be lead out of the wilderness of our wanderings from simplicity back to the same safe and simple principles of life and conduct that he practiced with such unfailing satisfaction and blessings.

This was written three days after his return to Mount Vernon to become a private citizen:

"The scene is at length closed. I feel myself eased of a load of public care, and hope to spend the remainder of my days in cultivating the affections of good men, and in the practice of domestic virtues."

To young LaFayette he wrote :

"I have become a private citizen on the banks of the Potomac, in the shadow of my own vine and fig tree, free from the bustle of camp, and the busy scenes of public life. I am solacing myself with those tranquil enjoyments, of which the soldier, who is ever in the pursuit of fame—the statesman whose watchful days and sleepless nights are spent in devising schemes to promote the welfare of his own, perhaps the ruin of other countries, as if this globe were insufficient for us all—and the courtier, who is always watching the countenance of his prince in the hope of catching a gracious smile—can have very little conception. I have not only retired from all public employment, but am retiring within myself, and shall be able to review the solitary walk, and tread the paths of private life, with heartfelt satisfaction. Envious of none, I am determined to be pleased with all; and this, my dear friend, being the order of my march, I will move gently down the stream of life, until I sleep with my fathers."

In the month of December, 1788, he wrote the following words: "The more I am acquainted with agricultural affairs the better I am pleased with them; in-somuch, that I can nowhere find so great satisfaction as in those innocent and useful pursuits. In indulging in these feelings, I am lead to reflect how much more delightful to an undebauched mind is the task of making improvements on the earth, than all the vain-glory which can be acquired from ravaging it, by the most uninterrupted career of conquests."

When he met both houses of Congress for the last time as President, he said in part:

"The situation in which I now stand for the last time in the midst of the representatives of the people of the United States, naturally recalls the period when the

administration of the present form of government commenced, and I cannot omit the occasion to congratulate you and my country on the success of the experiment, nor to repeat my fervent supplications to the Supreme Ruler of the universe and Sovereign Arbiter of Nations, that His providential care may be still extended to the United States; that the virtue and happiness of the people may be preserved, and that the government which they have instituted for the protection of their liberties, may be perpetual."

Quoted from a letter:

"I begin my diurnal course with the sun, if my hirelings are not in their places at that time I send them messages of sorrow for their indisposition. Having put these wheels in motion, I examine the state of things further. The more they are probed, the deeper I find the wounds, which my buildings have sustained by an absence and neglect of eight years. By the time I have accomplished these matters, breakfast is ready. This being over, I mount my horse and ride around my farm, which employs me until it is time to dress for dinner, at which I rarely miss seeing strange faces."

Washington's reply to an address of the Alexander-Washington Lodge No. 22:

"Brothers of the Ancient York Masons No. 22: While my heart acknowledges with brotherly love your affectionate congratulations on my retirement from the arduous toils of past years, my gratitude is no less excited by your kind wishes for my future happiness. If it has pleased the Supreme Architect of the Universe to make me an humble instrument to promote the welfare and happiness of my fellow-men, my exertions have been abundantly recompensed by the kind partiality with which they have been received. And the

assurance you give me of your belief that I have acted upon the square in my public capacity, will be among my principal enjoyments in this Terrestrial Lodge."

Peace Splits

On visiting the National Zoological Gardens in Washington a visitor was engrossed with wonderment as he stood before the finest "feature" of the museum. It was a cage in which a lion and a lamb lay side by side. The lamb, admittedly, looked a shade nervous; but the great, fat, hulking king of the beasts mused lazily in a half-comatose condition. It was, in truth, an impressive picture. The visitor asked a keeper how the animals were so trained to play the part of performers in the Great Millenium, and the keeper replied:

"It's sure some feat what we done in this cage. There ye've got the real quintessence of the teaching of the Bible in actual life. We've got Christianity down to a fine point, see? 'N there's your lion and lamb lying down together, as the prophet bet they would, though he forgot to mention where it would happen."

The visitor, who was an Englishman, was dumb with admiration and amazed at the fact of the achievement before his eyes; the keeper moved away and vouchsafed this illuminating remark, when his back was turned to the visitor: "Course, you know, we have to renew them lambs pretty frequently."

In Russia the abuses of government were such that no man's private rights were safe. The social order seemed to be the same as that of free countries, but actually Russia was a perversion. The government was not one of or by the people. Hence individuals did

not feel any sense of allegiance to it, but merely hated it and were glad to throw it off. The anomaly called bolshevism, with its strange mixture of religious and anarchistic forces, all based upon the profound ignorance and political inability of the masses, could not exist in any free country.—Exchange.

Our Pacifists as well as antipacifists are still weather-beaten and their display of language on topics non-conducive and less productive borders on the unfathomable.

It's hard to tell what hard-shell affixes will mean to a league without nations.

With a leak in nations here and an in-league of nations over there it will be a toss between heads and tails.

The family servant question is by no means any more serious than the public servant question. In fact, the latter is but in lead of the former. Why not have both play golf in proof of the brotherhood of man?

If servants are no longer available, it is because we have outgrown serfdom and are about as far advanced as Russia, where every man is a capitalist.

To the degree that our public servants withhold internationalization, the people at large find themselves compelled to fall into a groove of selfishness.

As in every aggregate state some one must be in the lead. Thus with nations. If among the nations of the Aryan race there is no other to set an example, Great Britain has to.

Methinks the Japanese would like to be in the lead, too, but Providence wills it not. There is a reason—suicide.

Confusion of minds hampers progress, as did the

confusion of language hamper the pursuit of happiness.

There is too much being written on the subject of the League of Nations and nothing done even as to an experimental stage rehearsing the roles to be enacted. It all sounds too much like the pictures drawn about heaven and hell. Ask Swendenborg about it.

The parrot who lost his feathers in a dog-fight came to the conclusion that it was because "he talked too much."

Too much soft soap applied to the floor may prove disastrous to those who are bound to cross it. Even so may the League of Nations fall and not come across.

"Stand alone and mind thine own" still holds good, and even after inter-nationalization has materialized it may be well to still stand alone, tho in a different attitude.

We prove our interest in others only by having interest in ourselves, an interest that calls for no assistance—a la Greece.

People are the same the world over, altho they may appear different on first sight. Imitation is their leading mental factor. For this reason: "Monkey sees; monkey does."

If we cannot serve our country by advice and counsel we can at least be considerate enuf to apply our gifts and talents to pursuits productive in nature and help supply wants so natural on terra firma.

The complaint made by the less informed as to servants practically "running" our households is only in answer to the universal spirit evident in most of our public servants, and as our "masters" are, so shall our servants be.

The old has passed away, but a stir in dying ashes will only too often cite a flame.

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Study in Diagnosis

To crowd one's mind with ideas, issuing from minor minds, only too frequently weakens one's own thinking capacity and makes independent thinking difficult. True knowledge depends upon the power of analysis. To analyze, we must always be alert and precise in all our deductions.

In the study of diagnosis we need to know rules void of exceptions. As soon as we become entangled in exceptions we are apt to lose sight of rules, and ere we know it, we find ourselves afloat in a sea of uncertainties, dealing with things absolutely mediocre in nature.

Since we must have an alphabet to determine and build up, or convey, language, even so we need in the study of diagnosis unmistakable signs to determine the mental and physical condition of a human being.

In diagnosing, we consider first of all the unit upon which the cellular make-up and the brain capacity are based. With the division of the body into three principal cavities, we correspondingly divide the brain.

To the chest cavity we concede the dynamics as the principal factor unto the whole of the circulatory system, and the heart as the distributing center.

In the abdominal cavity we find the digestives and assimilators.

The generative cavity is confined to phases less considered by the average student, still, such study is of greatest importance to those aiming toward higher attainments than the lower walks on terra firma warrant. And yet such themes are valueless to us unless the extreme factors in the daily walks of life are first understood, controlled and directed into channels of usefulness, assuring happiness to the greatest number, a number we need for the furtherance of higher ends.

Whether we are intellectually based, spiritually, or physically based, we need to attend to the *basic* side as much as we would to our inclinations, for tho we do bring up the inclinations to the index of the base, the base itself needs to be given consideration as to its governing factorship and the means necessary to uphold its normality. Tho a *base*, it does not follow that its functions are always in use. A *base* simply shows the trend of thot or reveals the agency employed by our mind to convey mental vibrations.

Only too frequently the base itself retires, leaving all the applications to the inclinations. In such an event we deal with a shallowness of mentality which is capable of invading a mental sphere. Here we deal with a narrow-mindedness that is exasperating, appalling and degrading. The majority of mankind belong to that class. Modifications are gradations or fluctuations of the relative inclinations. Here we deal with beings who are controlled by mental fixatives, which are either inherited or acquired by suggestion or auto-suggestion.

This type is by no means confined to any particular set within a state of class-consciousness, they are equally distributed among academics, the learned and the dexterous of political, medical and theological trends; the financial, industrial, mechanical and militarist world; the transcendental, philosophic, scientific, sociologic, religious, irreligious, spiritistic, materialistic, gnostic and agnostic kinds—in short, they are the constituents of the plebian, as well as the classical pantheon.

Recognition of the Supreme

One of the great essentials of the hour is an understanding between man and his God. I don't believe men have the highest type of civilization without a religious strain. We need its discipline. I want America reconsecrated to the religious reverence that was apparent in the early days of the Republic.

I am trying to give you my conception of what government ought to be, to bring into practice in American Government the thoughts that emanate from the leading minds. Just government is the highest concept in the world. I don't think a government can be wholly just that has not in some way a contract with omnipotence. In the conception of Versailles there was no recognition of God Almighty. The best relationship of the nations of the world must be founded upon the recognition of that idea. I could not hope for a happy relationship among nations unless there was a common thought among them all, the recognition of a supreme being.—*President Harding.*



SERMONETTES



To be pessimistic may show us up in the light of partial understanding of things as they appear, yet optimism goes thru it all most joyfully, entertaining no fear.

To criticize is well, for it shows we know of things that could be better, yet to recognize possibilities, and to praise the good in all, will help us see the spirit in things and not the mere dead letter.

We may strenuously object to existing things not thinking for a moment that we, one and all, have contributed at least a small share to it—even as to the suffering that now keeps us in check. Objecting alone will not remove the stain upon life's troubled shore, we must turn our sight from all the undesirable in our daily walks and turn our footsteps in a direction that will assure unto us a better state.

Discouragement walks on crutches and leans to objects less sure of ground, while opulancy takes a step forward, knowing for certain the soundness of its ground.

Not everything we do may be counted for work, as only too often, tho hard our labors, we are a bottle without a cork.

Whenever we fear for one another it is because we still fail to see God in our lesser brother.

To think, speak and write on topics of perfection is by far simpler than an attempt to demonstrate them even on a small scale, for to do the latter requires stamina and effort, while in the former state the negative side retains comfort.



SEASON HINTS



March calls for bottling March rains—not for any superstitious reason, as the uninformed may conclude, but because of the amount of nitrates brot down from the ethereal realms at such a time, charging the rain water with the curative agent so essential to the organic body.

A word to the wise will suffice, while the man stuffed with suggestions has to have it explained to him why he should fast in early spring-time.

Yes, fasts are in order; while living on herbs at the same time, and indulging in baths, washes, annointings and exercise, will do much in rejuvenating the body, set the higher nature, still confined to recesses of the brain, free to reveal the storehouse of infinitude.

Dandelion roots and sassafrass, cascara and licorice root, dandelion leaves and orris root will be of value.

Those who find that the membranes need adjusting will do best to use flaxseed, slippery elm, Irish moss, and boneset; excellent in tea form. Should be alternated daily.

When irregular, or the culture in the alimentaries deficient, take agar-agar in tablespoonful quantities, starting the day and finishing it with same. Hot water and milk will prove the dish palatable.

Taroena will come to one's rescue, during a treatment of the course of a cure.

Tapioca, sago and arrow-root will prove of benefit there where fresh fruit juices are indulged in for the

purpose of toning up the system. Plenty of milk should be taken.

The milk cure may be taken at any time during springtime and the forepart of summer, or as soon as cows begin to pasture, indulging in herbal greens.

If you do not fast, make it a point for forty days at least to confine yourself to one meal a day—at sunset. Let such a meal consist of fresh greens and doughgoods—noodles, spaghetti, macaroni, ravioli, dumplings, rivuletts, doughletts, matzos, krepleks, blinzeks, and other varieties of dough preparations that will go with sauces, gravies and drawn oils or sweet butter. Cottage cheese can be used advantageously with all these doughgoods.

Most assuredly the world is advancing. It may not seem so to the superficial observer, for he sees nothing but the aggregations of evils, forgetting that it is in the nature of things to concentrate. Therein lies the wisdom of nature that she practices economy and system even as to evils. Evils of prominence, when scattered, distributed become a menace and endanger society. When localized and centralized they soon find their level.

Inasmuch as evil centralizes, even so good follows suit. The former falls by virtue of destruction; the latter rises and increases in power as well as numbers. In this way we shall become conscious of the possibility of final emancipation. The evils have to grow worse where evil is attracted, and directed by powers unknown wield the last blow of destruction. Simultaneously, and parallel with it, the good appears in larger measure to assert itself.

Milk Cure

With the opening of spring time, and green grass all around, the cattle grazing upon a thousand hills, comes better milk, richer in fats as well as sugar. Those who, by nature, have not been blessed with an exceptionally strong constitution, and those who have lost it awhile, are given an opportunity to adjust all their shortcomings by returning to first principles of babyhood days, owing to the organic side having developed to its full capacity. For this reason we have to pay more attention to the alimentaries, and keep up regular habits.

It is best to divide one's milk ration into five administrations—say every three hours—starting on one quart a day and adding one-half pint *every other day* until the twenty-first day takes seven pints. If this is the sufficient amount, continue *on seven pints for two weeks*, and gradually reduce, as you have increased.

With the *increase* of milk *reduce* the green foods taken for elimination, also *gradually add nourishing foods made of cereals*. The best green foods are endive, chicory, sorrel, watercress, dandelion leaves, lamb's quarters, fresh asparagus, chives. Herbs and herb teas, too, should be used. As to cereals, have them preceded by agar-agar, in small rations with hot water, also tapioca, sago, arrow-root, followed by gruels in very small quantities at first. Fruit juices are permitted where greens are not sufficiently effective, also raw white of eggs, beaten into the milk, will prove most valuable where there is anemia, hardening of the arteries, nervous breakdown, and glandular troubles.

Fasting

With lent we all desire to fall in line with nature's call and do for ourselves the things most needful that with the advance of the spring season we may be in trim to enjoy recreation, as well as the products of resurrection unto a life of purity.

But in fasting, it does not suffice just to abstain from food alone for a day or two, or more. While fasting, we are to take advantage of the change induced in the organic system, and above all things, we are to attend to all of the depleted, or partly depleting functions.

Various kinds of purging and purifying herbs are to be used, while, if needs be, disinfectants and flushings be used; oiling of the body is necessary; the care of the teeth, nails and hair are essential to good health. Lastly, but not least, there should be exercises conducive to heart culture, that the mind may not be taken advantage of by the carnal propensities and plunge the body into materialistic channels. Whatever we do must be done with good reason and still better application—so as to realize the importance of lent.

Cereals and Grains

As to cereals and grains we should remember that either is of great value when used in their concentrated form. Cereals should be eaten without cooking or toasting. When cooked they are more difficult to digest. When toasted, tho developing dextrine, they are binding. Eaten with fresh fruits they make a good breakfast food.

As to grains, they should be soaked to a germinating, even sprouting point, which requires from twelve to thirty-six hours, according to temperature. When

germinating, more water may be added, and the whole boiled for forty-five minutes, when the glutinous liquid may be poured into a dish and used as a gruel in connection with vegetables, while the solid kernels can be baked like one would beans, and served with additional seasonings, or used as a base for symposias. A little practice on these lines will develop many wholesome, palatable and tasty dishes that help to break the monotony of the humdrum of a one-sided menu.

Where cereals are not to our liking, we should roll them into grated fruits, adding a little cream, which adds to the taste, but at no time should sugar be used with fruits and grains, or cereals.

When grains, cereals and vegetables are used together, sugar is permissible.

Value of Nuts

Nuts are very valuable because, of the richness in proteins; still very few nuts should be used. But few people, or rather temperaments, can eat them with safety. The Brazil nuts are the richest and highest in flavor, but they first have to be properly shelled and skinned then they should be ground fine and made into a paste, using lemon juice. Can be eaten as a paste with cereals, or thinned with mayonnaise, or cream, and used as a dressing.

The same holds good of any nut, even the almond, which should be blanched, dried and ground fine and added to dressings, or a paste made out of it. Such paste may be sugared, and made into a candy suitable for children, to be eaten right after a meal.

Some nuts, like the peanut, can be ground and

thereafter baked ; makes a fine symposia in combination with left-over vegetables and cereals.

Whole-wheat and cracked wheat furnish a base to many dishes. Soaked wheat, steamed, will prove a dish no one wishes to dispense with, once we have discovered the delicious flavor, especially when combined with nuts.

Providence, Fate and Destiny

These are the three phases in monoism proposing to help solve the many perplexing problems we meet in our daily walks of life. There are those who are guided by Providence, because their temperament, their type, their whole being vibrates with the state or condition directly governed by Providence.

Others fall into the hand of Fate by reason of their temperamental state and characteristics attracting the radio which determines their strength or weakness, and leads them into channels of experiences.

Again, others are neither in the Path of Providence with fortune ever smiling upon them, nor are they led by the hand of Fate thru the wave-like ocean, rocking in the ups and downs, controlled by the winds that blow, first one way, then another.

Those who come into the design of things may buck against the pricks of uncertainties, still it will avail them nothing. The sooner they submit, the easier the task ; the quicker they surrender, the less division of spoils.

If we but understood and knew things a little better, how the clouds of uncertainty would be cleared away and we would enjoy whatever befalls us.

The Oracle

There are many points in the Oracle that could not be put into print as it concerns the family and with it its relation to the world's work. Anything appertaining to visitations among families of world's note we can mention only when among our own. Designs upon lives are of no interest to us, due to the knowledge of khar-mic laws. As to the angel of death, with suddenness moving his scythe in circles of world-wide repute, we prefer not to speak, even as to the crepe upon the White House door. It will come only too soon, and ere the first half of the year shall pass into oblivion, factors in human society, too, will have gone the way of their predecessors. The inventive genius will accomplish wonders and—claim his toll. But humanity at large cannot appreciate the saving powers of freedom and for this reason shall continue in the hands of the adversary for another season.

Regarding to men of great affairs coming into prominence, mention needs not be made, for such will be of no greater value than the meteors shooting thru the sky before eyes veiled in darkness, which, tho admired for a season, leave but the empty ether behind them for illiterates to marvel and hypothesize about.

Discoveries, however important to the antiquarian record-monger, will prove of no vital importance, because too late to have any bearing upon the spirit of the times, who alone can awaken the soul desirous of understanding.

Inventions controlling atoms for light and power alone shall be of world-wide importance and command our notice.

To Think

It is a blessing indeed that all the world thinks it thinks. But against *such* thinking even Gods struggle in vain. If it were thinking, indeed, there would be no struggle, as thinking leads to mutual understanding. It is this thinking that we think we think that places a stigma on the daily walks of life.

We think, but we only think the ideas and opinions filtering thru our brain, due to the suggestions we pick up thru the course of our daily walks of life. We do not think what we are thinking about—we simply rehash all of the brainstorm, with the debris in their wake, and imagine we think our own thinking. There is the rub.

Imagination and suggestion are the two factors in our compass of mental illusions leading to delusions. We swing between those two great phenomena, first to one side, then the other, without even awakening to the fact that we are killing time.

To think what we are really ourselves thinking about would at least pave the way to freedom of thought. Freedom to express opinions, gathered as we would flowers into a bouquet, may be delightful to the eye for a time, but disastrous to the olfactory nerves, for tho the bouquet be set in water, nevertheless, death breathes thru every petal, while from each stem there comes a stench akin to the mouldering bones of a sepulchre.

Set aside all the accumulations of past antiquity, and think what we are really thinking about with the aid of our own brain power.

HOME TALK

The reason it is a Home Talk is because we can weave into it a little gossip now and then without trespassing upon any particular field claimed by one or the other. Now that the days are on the increase, as far as sunrise and sunset are concerned, time seems to fly more rapidly, especially where we are busily engaged in pushing the clouds of daily illusions and planting a few grains of delusions and phantoms. In looking backward it all seems like a dream. Arizona is behind us; yet the glorious days spent in company with living Saints continue to live in our heart and mind. As we recapitulate upon the event we see Baby Mills in her untiring efforts, and her companion, Col. Owens, always on the alert to be of assistance. The Rossteuschers, Livingstons, Meyers, Burnhams, Karolyne Jones, Martha Noble—all on deck, working for the Greatest Cause.

The first meeting was held Sunday, February 13th, at the Elks Theatre, all evening meetings at the Administration Building.

Besides a social at the Livingstons, there was banquet at the Rossteuschers. On Friday, February 18th, the farewell party sat at the Board devised by Baby Mills, assisted by the Meyers and Sister Noble. As we sat there we seemed to see in a panorama the great intellects of nearly nine thousand years ago in their conclaves then held at the Grand Canyon and the Salt River valley, expounding the gospel of Sun-worship.

At the Harbor Stronghold the Saints arranged for three talks at Blanchard Hall, February 23rd, 25th and 27th respectively, there to meet the many great intellects of this age, that in meeting face to face the only infallible Message of Mazdaznan may be sounded and

the better cultured become enriched with a Knowledge that defies imitation.

The subjects expounded at Blanchard Hall were in accordance with and the demand of the spirit of the times. "Divisibility of the Atom" brot out the evolutionary fact of man's limitlessness due to his polarity to be attained thru the realization of his powers, forces, attributes, endowments, gifts and talents, crystalized by virtue of evolutionary processes and the focalization of the creative energy, directed by Infinite Intelligence.

The second subject "Memnotechnique" called out the fact that to memorize and even daily to recapitulate upon the current walks of life does not suffice. We need to learn to think abstractly as well, so as to harmonize the conscious with the sub-conscious and with it learn of the means that inspire us unto a higher state of realization revealing life everlasting and with it the days gone by—even Eternity. The third subject, "Re-incarnation", is not a hobby of Mazdaznan. It is merely one of the many means calculated to arouse the intellect unto independent thinking. The fact was brot out that altho worlds upon worlds may be in the forming, the substance that goes into their making does not increase, neither does it diminish thru annihilation of the objective, while Intelligence remains identical everywhere. Man comes and goes even as does a drop of dew evaporating into the courts of our heavenly canopy, there to mingle and associating itself with clouds, returning to earth in due time and season, to add its mite to the ripples of running brooks, the music of swift-flowing streams or the doleful lashes of towering waves of the oceans.

With a day's visit to the Saints of the Border Stronghold the Master will be found busy in Fresno, after March 9, speaking at the Parlor Lecture Club.

Next?!

Such is the question, with a great deal of emphasis, for the question is in the affirmative. Yes, next?! The appetite for liquor is not only curbed, but its necessity as a beverage exploded beyond a doubt, so that any hope of revival is as fallacious as an attempt to reach the moon by the balloon route.

A great many thinkers have the idea that tobacco is the next to go, but that may be due to their wedded appetites of prehistoric inheritance, and the savage ideas of ante-diluvian days. Their knowledge of the progress of "the sins of the fathers" happens to be vague, and their deductions based on false premises. They forget that liquor followed the use of fleshpots, and indulgence in the latter and absence of the former to a degree called for tobacco. Tho liquor may be gone, tobacco takes its place, and cannot be eliminated from the regular menu until meat is discarded. With the elimination of meat, tobacco will go, and without much adieu. In the meanwhile science has to prove that meat is not necessary for food.

True, it has been shown conclusively and most unanimously decided by all investigators that meat is not good for food, and is even dangerous. Altho containing protein, the same ingredients may be obtained from bread and milk. The question is asked, why must grains pass thru the animal in order to reach man to impart protein when the same effects can be obtained by man eating grains in the first place. Why the interlude of slaughter? Why the risk of inviting germs when consuming corpse?

Cereals and nuts, or the latter's equivalent in milk and oils, contain enuf protein for normal nutrition. Adding fruits for tonic, and vegetables for elimination, man not only enjoys perfect health of body, but by studying his temperament and accordingly selecting the food most conducive to his make-up, aids his higher nature unto maturity, opening up the avenues of the mind.

Speaking of "booze," a writer upon topics of the day says:

"It is well to keep in mind that it was not the fanatics, moralists, and meddlers who took away our darling tippie. It was the cold-blooded scientists. It was the towzle-head professors with their test tubes and formulae in their laboratories, it was the life insurance actuaries with their deadly array of figures and their mysterious but unescapable law of averages, it was the efficiency experts in mill and factory,—these are they who snatched the bottle from the banquet table, and interfered with the glorious personal liberty of the son who chose as a free-born American citizen to break his mother's heart, or the husband whose mode of free self expression was to break his wife's head."

Ere long the above will apply equally as strongly to the folly of meat-eating. It may require some time before we reach that state, nevertheless, there is no reason why the subject should not be discust more universally, and at least those who have learnt to know better set an example for others.

Those who are slow to understand should at least inform themselves regarding chemical analysis and learn something about food values before they impose their ignorance and unwarranted criticism upon the well-informed and farther-advanced.

Beauty

"I am the beauty that you see, unfolding every hour." This conception of God in our Avesta in Song and the many references to the beautiful in the Pearls of Ainyahita, are very impressive, and by a fuller appreciation of this attribute of the Infinite Spirit much may be done towards the attainment of individual and collective happiness.

If we turn to history we find that hundreds of years before the birth of Christ, the Greeks, understood and appreciated the value of beauty in daily life, both in a spiritual and a material sense, and as witness to the latter we have at the present day unexcelled examples of their art. Socrates, Plato, Aristotle, all spoke of the beautiful, and in the prayer of Socrates we have an instance of their appreciation of the spiritual aspect:

"Beloved Pan, and all ye gods who haunt this place, give me beauty in the inward soul, and may the outward and inward man be as one."

This desire for the possession of spiritual beauty on the part of the Greek philosopher should be the desire of all of us, and in Mazdaznan we are taught ways and means of bringing the body into tune with the Infinite, thus making it a more fitting instrument for the manifestation of the divine power. Spiritual beauty, according to one writer, consists in a due and harmonious relation of all the attributes which go to make up spirituality and will enable us to look far beyond the mere surface, deep down into the very heart of God; and "thine eyes shall see the King in his beauty."

Then there is beauty of mind, the beauty of pure

and noble thots, of high aspirations and ideals. While our thots are full of good and beautiful things evil cannot enter. Out of the mind comes the beauty of language, in prose and poetry; the charm of rhythm, the pathos of expression that delight and captivate all who can appreciate it, and is seen in still more potent form in music, whether interpreted by voice or instrument. Few, indeed, are totally insensible to the influence of beautiful music. All who love books know their delights. To such they are more than paper and letterpress, they are living, breathing realities; the expressed wisdom and ideas of ages of thinkers.

Then we would emphasize the power of thot. The painter and sculptor give to ogres and demons, and to cruel men and women, repulsive or ugly bodies; and to the spirit of love and purity is given a temple of physical loveliness. The hero of a book is, as a rule, a man of fine appearance, while the writer gives a repellent aspect to the "bad man" of the plot. And they do right, for what we think, that we are. It is a proved fact that by regular concentration of thot upon any desirable trait deficient in one's character, after a time, the length of which depends upon the strength and steadiness of thot, that quality will become part of our nature. This beauty of character will shine forth from our faces, which will gradually lose that "made-up-my-mind-to-be-unhappy" look once referred to by Brother Beeler and will slowly take on something of the strength and self-control of the Greek ideal, so different to the average modern face, which is as Emerson says but "a confused blurr of features." Also the recognition of our divine origin and the remembrance that God dwells within each and every heart causes the little daily worries to drop into insignificance, for surely the life-

force which has fought its way upward thru aeons of time can deal with the little troubles that constantly beset our paths. Put your trust in the Infinite. "Beauty can save the world," says Doistoieffsky, and Victor Hugo in his "Toilers of the Sea," tells us "the beautiful is a necessary of life." If we reflect for a moment we must realize what an important thing beauty is in the world. Think of the horrors of war, for instance, which are absolutely alienated from beauty, and we can readily conceive the realities of hell; while by Good Thot, Good Word, Good Deed, by meditation upon the Beautiful, the True and the Good we can create for ourselves the World-Beautiful, for "the Kingdom of Heaven is within us." The best things in life are lovely: health, wisdom, happiness, unselfishness, love and truth; while sin, sickness, falsehood, deceit and greed are all repulsive. Thus, if we take beauty for our guide, we shall be led along the path to health and happiness. For example, it will take us away from the ugliness and rush of the town into the open country, where the glorious sunshine, unimpaired by dusty atmosphere, has full power to give renewed health and strength, where the birds' song gladdens the heart and the quiet woods whisper peace and contentment, and where the moan of the sea—the great, sweet mother—or the sigh of the breeze finds an answering note from the Infinite Nature in our being. There is a marvel of beauty in the material works of Nature. The sun which gives the vitalizing elements to the body is in itself resplendent. The water that ministers to our wants in so many ways is always beautiful (except when spoilt by the hand of man), whether it be in the form of a limpid lake, in the great ocean, or whether it appears as a drop of dew. Dwell on the colors of the

sunset and the glory of the sublime stars, then compare these delights to the city, where for the grand trees you have great buildings, for the breeze clouds of dust, and for the scent of flowers the smell of motor-buses; just think of the terrible slums, the result of greed and selfishness, and their poor inhabitants, and remember the words of Plato:

"Our citizens must not be allowed to grow up amongst images of evil, lest their souls assimilate the ugliness of their surroundings. Rather, from everything that they see and hear, loveliness, like a breeze, should pass into their souls and teach them, without their knowing it, the truth of which beauty is a manifestation."

The *truth* of which beauty is a manifestation, and Keats says: "Beauty is truth, and truth beauty—that is all ye know on earth, and all ye need to know."

Now let us consider food. Beauty demands the simplest fruits, vegetables, nuts, grains, etc.,—while science and experience teach us that these are the best for mankind. Can you imagine anything lovely in a slaughter-house, or during the murdering of a poor animal—a fellow-being? In this connection we can well do with the assistance of beauty until that time arrives, recently mentioned, when we shall obtain our nutriment from the air. The attitude of mind, too, in which we take food, is important. It has been ascertained that should we eat while worried or in a sour temper our digestion is upset, and our food, instead of nourishing us, will poison us. Once again we see the importance of beautiful *thot*.

The love of beauty is a part of everyone's nature, to a greater or lesser extent, and by recognition of this

fact we can sympathize with many things that before we could not do. Why! we can even understand the painted cheek or the belladonna in beauty's eyes.

In conclusion, with Brother Bowles:

"Thank God for one moment where beauty is rife,
Thank God for one moment of beautiful Life,
A sunbeam, a raindrop, a white rolling cloud—
My heart breaks with rapture, my soul cries aloud."
—M. E.

The "Missing Link"

Organized search for the well-advertised but undiscovered "missing link"—the remains of the near-man that scientists since the day of Darwin have longed to examine—is to be carried on in Asia for a five-year period.

An expedition, financed by a \$250,000 fund, will penetrate remote regions, and even if it fails to uncover remnants of man's rude prehistoric forebear, it is planned to bring back to New York "the greatest natural history collection the world has ever seen."

The American Museum of Natural History, which is sponsoring the exploration, announced its associates are the American Asiatic Society and The Asia Magazine. These three will finance the expedition, with the help of private contributions.

Huntsmen and cowboys, as well as erudite professors and scientists, will be included in the big party, for it is planned to trail some of the world's wildest wild animals in the Gobi desert and bring them back to New York alive.

"Antelopes that can run 60 miles an hour," wild

horses with less speed but more control in their kicking apparatus, and wild camels, wild asses and long-haired tigers can be run down in motor cars, lassoed by Mongol cowboys, and some of the specimens brot back alive to the New York Zoological Park.

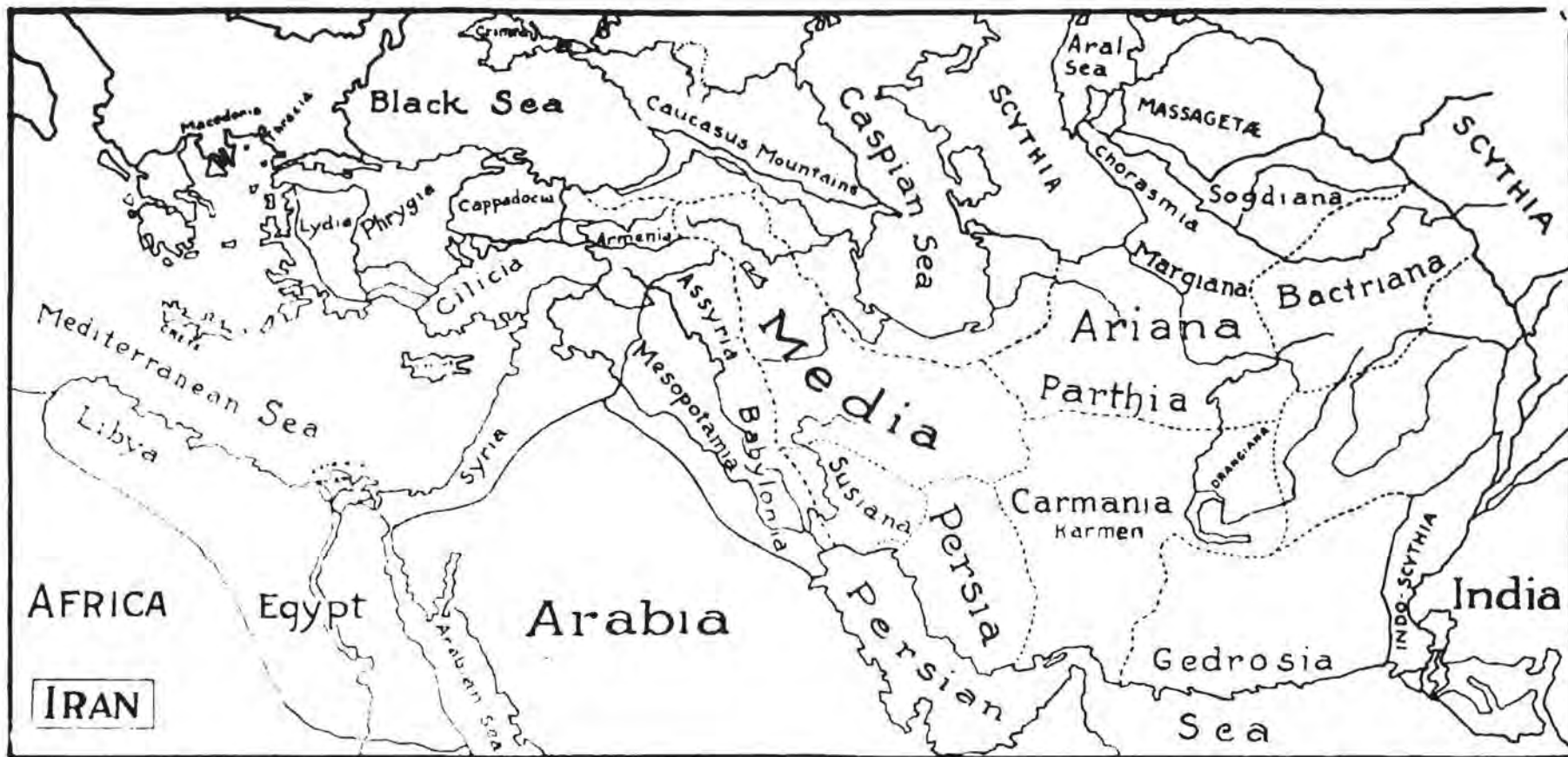
On the Tibetan steppes are enormous yak, snow leopards, giant pandas and beautiful golden monkeys with blue, upturned noses. In China is the takin, a creature with a veritable "golden fleece," a strange ox-like animal that roams the highest mountain valleys and actually represents an intermediate stage between the antelope and the goat.

It is the hope of finding the bones of a prehistoric ancestor of man, however, that is held highest by Roy Chapman Andrews, associate curator of mammals in the American Museum of Natural History, who will be in charge of the expedition, and his associates. The party will have its headquarters in Peking, (pr. Peek-in).

In 1891 a Dutch army surgeon, while excavating for fossils in Central Java, discovered part of a skull, two molar teeth and a thigh bone, and thereby "unearthed one of the most perplexing conundrums in the study of human ancestry."

Were the remains those of an extremely early type of prehuman manlike animal? If so, this ape-man must have lived approximately 500,000 years ago.

With the exception of the Java specimen, all fossil human fragments have been discovered in continental Europe or England. Nevertheless, the leading scientists of the day believe that Asia was the early home of the human race and that whatever light may be thrown upon the origin of man will come from the great central Asian plateau.



Iran, the Land of Wealth

Surveying the map on opposite page enables us to get a view of the course of development of the Aryan or Iranian, Culture, Religion and Race, and to which we add a few explanations.

Iran is also called Aryana, Aria, Persia. It comprises the highlands between the Tiger and Indus.

Zarathustra, who supposedly was born in Rhagata about 6000 B. C., at the age of 19 years undertook to travel, and proceeded to the highlands of Pamir, which are located in the extreme east of Irania, in the mountain range of Hindukush, the boundary district between Thibet and Irania.

In this highland of Pamir (roof of the world) we seek the cradle of the Aryan race.

The ancient line of communication between Thibet and Irania was over Pamir. Here the most noble-minded, discontented over the intolerably grown conditions in Thibet, retired, to lead in seclusion, a new, better life, and ennoble the race.

For this purpose they founded a model, paradisaical commonwealth, where the highly-developed philosophy of Thibet could be further cared for and become more highly perfected. Their high aim was the bodily and spiritual regeneration of the race.

Here Zarathustra was educated in the great knowledge of that time. It was from here Zarathustra was sent out to spread the teachings, or doctrine.

Firstly, Zarathustra taught in the adjacent vast kingdom of Baktria, from where the teachings spread, later westward to Aria, Chorasmia, Parthia, Medea, Persia, Mesopotamia, and also farther westward.

In Medea, Zarathustra's religion or culture was

raised to the ranks of an imperial religion. The kings of Medea transferred the office of Priesthood to a certain Medean tribe, the Magirs (Magush), and founded special Magir schools, where religion, science, philosophy, mathematics, astronomy, astrology, art and medicine attained to the highest perfection.

The appearance of Magirs spread over the entire country, and they were sought as teachers and priests in all of Irania. They were the greatest diffusers of the Zarathustrian teachings, and acquired such a reputation that the tribe of Magirs, in time, provided all the priests for entire Irania, as later the Levites did in Canaan.

Medea, and the capital, Ekbatana, owed its highly developed culture to the introduction of the Mazdaznyan system. The Magirs gradually became so powerful that they soon acquired rulership and, at the expense of the original purpose, formed a hierarchy with a high priest.

With the conquest of the kingdom of Meda by the Persian king Cyrus, the culture, religion and priesthood passed over into Persia. From this time on the Medeans and Persians formed a large, united kingdom, commonly called Medea and Persia, until the Persians acquired the mastery in Asia.

Cyrus put into subjection the king, Croesus, of Lydia, captured Babylon and Asia Minor. He was a just, noble ruler, and sought everywhere to spread the Zarathustrian culture and its ideal endeavors, its improvement of the race, and sought to win over all civilized nations, and form a uniform peace realm, founded on Zarathustrianism. For this purpose, he permitted, after the conquering of Babylon, the Jews in Babylonian captivity to return to Palestine, and

gave occasion for a thoro reform of the Jewish religion on a Zarathustrian basis.

Ezra, later on, carried out Cyrus' plans and compiled scriptures for the Jews, who had, heretofore, possessed no written laws.

The seat of Persian culture was originally the ancient city of Pasargadä, which later was removed to Persepolis, where Darius founded or established the gorgeous palace of the Persian kingdom.

The three most important Iranian tribes were the Baktrians, Medeans and Persians. They were not only racially the purest, but had also sought to preserve the Zarathustrian legacy.

"The Iranians gravitated more and more to the westward, and there, in time, formed with the well-supplied Semitic tribes, a uniform, singular, mixed cultured whole," says Deussen.

In reality, this spreading of the Aryan race and teachings in a westward direction, did not only take place in ancient days, but at all times, and even today it strides onward in the direction mentioned. It had already taken a firm foot-hold among the Aramaic-Semitic races in the country between Euphratis and Tigris, Mesopotamia, and exercised great influence on its culture and religion. Even with the ancient Sumerers and Akkaders, in Mesopotamia, are found the main features or fundamental ideas of Aryan culture.

Abraham, who hailed from the Sumeric town, Ur, spread the teaching farther westward toward Canaan and Egypt.

Even tho the teachings of Abraham were not purely Aryan, but a mixture, nevertheless its main points were of Iranian origin. This is confirmed, particularly,

in Abraham's having been consecrated by the Iranian Peace Sovereign, Melchizendek (Melchi-zedek).

Both expressions, Peace Sovereign and Melchizendek, tend towards Iranian origin. Peace Sovereign is a title imputed to all reformers of the Zarathustrian teachings. Melchizendek signifies Prince of the Zends. The latter stands for interpreter of the Avesta, for Zend, in the old Persian language, signifies interpretation. A Zend is an Avestan priest, and a Melchizendek an Avestan high priest.

Jesus, according to Hebrews, was also such a Melchizendek (Melchizedek) or high priest.

The highly developed culture in Akkad and Sumer is traceable to Iranian impregnation. The two later kingdoms in Mesopotamia, Assyria and Babylon, with their capitals, Nineva and Babylon, and their astounding exciting cultures were influenced in a still higher degree with the Iranian spirit.

When the great Persian king and reformer, Cyrus, conquered Babylon in the year 538 B. C., the Babylonian religion, from a true Zarathustrian sense, became thoroly reformed and further improved. For Cyrus and his successors had as their great aim, to proclaim the Zarathustrian teaching in all the world: to Canaan, Egypt, Asia Minor and Greece, and the realization of Zarathustra's ideal of a great uniform peace realm (Internationalism). Altho the latter did not materialize, nevertheless the Iranian teachings in all these countries were on a firm footing, and the idea of a peace realm did not perish, for even this day it is in effect in all the Christian lands, and sooner or later must arrive at realization.

In Canaan, the Iranian teaching of a peace realm, of an expectant peace sovereign and of the regenera-

tion of the race was spread by the reformer, Isaiah. In the Book of Isaiah, which was not written by Isaiah only, but also by the leaders following, of the great established reformation of Iranian foundation, the noble plans of Cyrus are noticeably in evidence.

These reformations were not limited to Canaan only, but extended over the entire civilized world.

The greatest of all reformers was the Peace Sovereign, Yehoshua (Jesus), who developed to the highest pitch Abraham's established teachings in Canaan, Melchizendek, Isaiah and Cyrus' reformed Iranian doctrine of a peace realm, regeneration, and the reunion of the races into a center under one leadership. All have decided peace to be the goal of the Aryan race, and thru conscious care of the art of proclaiming peace, attain to higher development.

All previous culture is attributable to the influence of Iranian teachings of peace, and those of the future can only attain to heights thru the same foundation.

Our map shows the countries and cities mentioned, and we obtain a survey of the course of development.

Pamir, in the far East, then Baktria, Aria, Medea with her capital, Ekbatana; Persis, with Pasargadä and Persepolis; Mesopotamia with Ur, Sumer, Akkad, Babylon and Nineva. In all of these countries and cities the Zarathustrian teachings of peace had produced grand cultures.

History gives us accounts almost exclusively of wars and the art of warfare of these people. But were the chief stress laid upon the inner development of a skillful peace, a much greater service would be rendered to mankind, for then they had been educated peaceably, and perceived that all great cultures and all progress is obtainable only thru peace. But not

the peace as the world gives it, with weapons and an education filled with ideas of war, but thru the genuine peace, as was taught by the Peace Sovereigns, Zarathustra and Jesus, attained only thru peaceful thots, words and deeds. Not war, but the thot of peace, is the foundation of the upliftment and regeneration of the races.

The doctrines of a peace and a regeneration are purely Iranian. From Irania, the Aryan teachings spread over all the earth, indeed, in three directions—a westerly, a southerly and northerly. Of these, the westerly is the most important and in the lead. It is the Aryan-Germanic race. In reference to the teachings, the tribal relations have remained the purest.

From Irania it passed over Asia Minor to Greece, Europe and finally to North America. The greatest promulgaters of Iranian culture in Europe were Pythagoras, Socrates, Plato, Aristotle, and, particularly, the latter's pupil, Alexander the Great, whose aim it was to spread the Iranian-Grecian doctrine over all the civilized world, with the chief seat in Alexandria.

So it was Alexander the Great who prepared for the coming of the greatest Iranian Peace Sovereign, Jesus.

The southerly line extended from Mesopotamia. The main branches were the Israelites, with Abraham as originator, and the Arabians, with Ishmael as ancestor.

The northerly line extended northward from the Caspian Sea, which territory today is Russia.

Besides these, there are several lines existing in Central Asia and India. The latter had, in former days, branched off and mixed with the ancient inhabitants of India, namely, the Dravidians.

Even in these lateral directions to southward and northward, the gravitation to westward is noticeable.

Consequently to the large Aryan family belongs not only those Aryans migrated from Persia to Europe and America, but also the Slavs, the Aramic-Semitic people, and the northern tribes of India.

The originator of all is Zarathustra. In him, in the Zarathustrian doctrine, all the Twelve Aryan tribes must become united and re-united into a great peace realm, in which, indeed, each tribe forms its own realm and possesses its own sphere of action, but all pursue the one great course: the Regeneration of the Race.

May this little map then be conducive to again recollecting our descent and our kinship, our great legacies and our tasks, that there may soon be a great flock under the peace banner, confessing but one Shepherd.—*Ambassador David Ammann.*

Quakes and Shocks

A seismograph can register a tremble but not an explosion, however great in magnitude. For this reason shocks felt here and there may not be due to "earthquakes." Still even a seismograph cannot be relied upon entirely, since an atomic combustion differs from that of gaseous trembling.

A better understanding of the divisibility of an atom and the conducting of its force equal to power created to the amount of three hundred tons of coal, may lead scientific men into a new field of investigation, and with it bring to notice means that will harness such unchained elements and use them to advantage, instead of allowing them to play havoc with our possessions as well as our sensitive nerves.

Waves

Watch your thot trend, curb suggestions and you will enjoy better health in body.

Sex desires start in the mind; so do habits, including the sugar and tobacco nuisance.

If truth is to make us free, then we dare no longer be kept in ignorance as to our relation toward one another—individually, socially and cosmically.

A parsimonious person may be considered close, still he is less harmful to society than a spendthrift.

Silent as to other crops, the Department of Agriculture announces for the year a bumper crop of nuts. Why not? With nearly four million out of work, it's enuf to turn many of them into nuts. As to nuts themselves, there are quite a variety, of which the wal-nut, pea-nut, pine-nut, and chest-nut are most common.

Bricks made of compressed straw are now the rage in France. The lightness of these bricks require no foundation, and a house can be erected within a month. Such method does away with the gold brick idea, and the next thing on the program will be indestructible glass plates and their use in erecting houses. Why not?

Four sons of China's Dictator receive their education at a Vermont college, which means something.

The visits to Japan by Americans are on the increase.

A silver bronze bell is to be rung every night after September first at Ravenna in honor of the poet, Dante.

The death rate in comparison of engine drivers with air pilots gives the former one against a thousand of the latter, and of passengers, the air crafts claim eight hundred against one riding in trains.

The U. S. appropriations, 1920, which give past wars 68%, future wars 25%, civil departments 3%, public works 3%, and for education and science 1%, is still the topic of daily conversation. Still, why should we take issue in matters that lie within the province of fate we have not yet learnt to abate? In most countries the appropriations for education are by far less, if any. Furthermore, education by no means is a guarantee against savagery. Characters are not moulded, they have to be born. Attention to eugenic laws and the study of man will do more toward enlightenment than education.

Cause for Alarm

There surely is, unless restrictions are placed upon immigration. True, it places a country, based upon liberty and freedom, into a somewhat embarrassed position. But self-protection and self-preservation is the first law in nature. Owing to the strained conditions in Europe, it is but natural that the disinherited class has nothing to lose, while coming to America they have a great deal to gain. But where will these millions, clamoring for a new country go? Naturally to the large cities. Unskilled and of a mediocre type; they will add to misery and much trouble. Were they skilled farm-hands we might see our way clear, but being as they are, we shall have to devise some ways and means of limiting immigrants to a certain standard of just measurements.

General Sentiment

The Christian churches, as instituted and organized, have relied for centuries on imposed beliefs, rites, sacraments, symbols and observances. Since the latter years of the eighteenth century it has become more and more difficult to impose beliefs on educated people, and intelligent men have steadily lost faith in mysticism and symbolism, and have come to rely more and more on the careful ascertainment of facts, the human reason and the natural sentiments of reverence and love. They have also come to prefer for themselves and their families liberty, independence and public order founded on agreed-upon law, to obedience, submission and order founded on discipline administered to the many by the few. With these new tendencies of the human spirit the great Christian churches are not in full accord.

The great Christian churches have always supported the claim of absolute monarchs that they rule by divine right; but in the modern world only ignorant or archaic persons accept that doctrine. The mystic has always believed that in some unimaginable way he is the recipient, on occasion, of direct revelations from God through faculties or means of perception in himself which are instinctive rather than reasonable; but the advance in man's knowledge of nature, and in his power to apply to his own uses the natural forces, has made it harder than it used to be for an intelligent man to be a mystic.

The thinking person who is enduring a life of suffering now, on this earth, is much less disposed than he used to be to accept as a real consolation another im-

aged life free from the struggles and pains of the present life. In other words, the consolations and hopes which the Christian churches have heretofore imparted to suffering human beings are today far less efficacious than they were in the first eighteen centuries. Neither the heaven nor the hell of the Christian churches appeals to the modern man as it formerly did to his predecessors.

After all, true Christianity is not a body of doctrines, or an official organization to conduct and control men's minds and wills. It is a song of life.—*Dr. Chas. W. Eliot.*

Divisibility of Atoms

Now that the divisibility of the atom, heretofore a theory, has been proven beyond the slightest shadow of a doubt—for demonstrations are stubborn facts—we may expect the revolutionizing of the whole of our industrial and financial world. With the use of the atom and the application of its power we shall be able to rest in peace and worry no longer about coal shortage, or the possibility of shrinkage in crude oil. The harnessing of nature's untold treasures will bring redemption to the race and emancipation to humanity. It is only to be hoped that the controlling element in the financial world will cease to exercise its power, heretofore directed toward the annihilation of anything so vast in measures affecting social economy, and no longer stay the wheel of progress thru mediocre measures of selfishness, envy and jealousy.

Fixed Ideas

An obsession is a "fixed idea." A delusion is false judgment fixed and unswervable.

Not every one with obsessions or delusions is crazy in the strict meaning of experts.

Many fixed ideas and delusions are due to pigheadedness, to pet theories which shut out proved facts, to preconceived prejudice, bias, or determination to fight realities, as the old woman with a broom tried to sweep back the seven seas.

You cannot exactly call insane that small group of old maids, male and female, who deny that there is such a disease as smallpox. They are simply self-deluded. You cannot say such fixed ideas belong to lunatics. It is simply a form of mediocretism or orthodoxy.—*Dr. L. K. Hirschberg.*

The Last of His Efforts

—Not the last of his tribe—is to be a sensitive instrument recording personalities pervading the ethereal worlds. Back of the wizard's devotion to his new task is the thought that if communication is ever really established with the personalities which may persist after death, it will come thru science and hard work and not thru mysticism or such clumsy contraptions as the ouija board. If personalities actually do exist after death they may be considered to possess very little physical force and their desire to communicate with people on earth may be made impossible of fulfillment because of lack of means. We must devise instruments that are susceptible to the slightest influence. This accomplished, even Edison will feel better and happier when permitted to say to this world: Adieu!

Think and Reflect

With the inauguration, March 4th, we are to recall to mind the conclusion of an editorial on November 4th last, uttered by the Washington Post.

"The election does not mean that every word uttered by one candidate is to be translated into law and that every word uttered by another is condemned. The people are not pinning the newly elected President down to details in every question. The ways and means of giving effect to the popular will must remain open, as they are always left open in constitutional law. The people cannot negotiate, legislate or conduct law trials. They can only point to the goal and direct their public servants to find their own way. It is for the people's servants to execute their trust in good faith and with intelligent obedience to unmistakable public will."

Periodicals, claiming to give the pros and cons of the contending forces in society are by far a greater menace than untarnished reds, for the former gives one side only, where capitalism is concerned, while the other side is left to be guessed at. We must steer clear from such parasitic publications and devote our time to the exercise of our senses, attending to the things of greater importance than to listen to the twaddle of uncultured heart and lower index in mentality.

Theologians begin to urge the study of the Bible, but they have not decided as to whether such a study is to be pursued from a scriptural or theological standpoint. If the latter, we object.

A young Greek has made the astounding and sense-confounding discovery that the origin of blood circulation is thru inhalation—No? Yes! Well, if that would not jar you. Wonder how these Maez-daiz-

naens ever caught on to that thousands of years ago? Well, it's Greek to me.

Men who still talk hell, never have been in an uprising, shipwreck or war. Diverting one's mind from these leads us to the path that leads to a heavenly state, even here on earth, and points out the joys of life everlasting thru love that knows no fear.

Yima Exercise

I am beginning to see results which I attribute to the Yima Exercise. I only do it twice a day—except Saturdays and Sundays—in the morning and before going to bed. But it seems to me I am getting more “awake.” My mind is quicker—my work is better—and I look much fresher. Every day, almost, I see the difference between the results I get with my mode of living and that which the others in my office get—and every night when I get tucked into my nest I am so thankful! And many times during the day—especially on my walk home—I give thanks for the great blessings. Somehow, too, I have such a strong feeling that there are greater and greater blessings in store. It surely has made a tremendous difference in life. I am getting more patient, too. Patience never has been my strong point. But these days Mother and I have a lovely time. Mother has done wonders. She certainly is fine! She's as sweet and loving and patient—I think the harmonious life is more than half due to her.—*Florentina*.

"The Relation of Reincarnation to Evolution"

As can be seen by even the most careless reader, reincarnation goes hand in hand with the theory of evolution as held by the Darwinian School. More than that—reincarnation even tends to clear up some of the doubts which are caused by the yet imperfectly understood laws governing evolutionary processes.

Let us begin with a brief synopsis of the theory of evolution as advanced by the various scientists who have helped to introduce this revolutionary idea into the world during the last half century. Thru countless eons of time all the substance constituting our earth has been forming. Beginning with ethereal gases, which going thru a process of cooling, took on a liquid form and finally solidified; we have the nucleus from which all the varying manifestations of nature have sprung. According to the latest conclusions of our foremost physicists, matter differs in the number of vibrations alone. Therefore, as some parts of the chaotic earth cooled more rapidly than others, differentiations took place, which consequently varied the rate of vibration of the gaseous, liquid and solid material. In this way a gradual change was effected and the diverse elementary rocks and minerals were evolved. These various minerals and metals were until very recent times classed as inorganic (inorganic in this case meaning *lifeless*). Gradually this mass of inorganic matter became settled and a stable atmosphere was established. Rock was decomposed by the action of water and wind, soil was formed, and soon the first vegetation appeared because of these favorable conditions. The earth still being very warm at that time

because the condensation of ethereal gases had not yet ceased and consequently the vegetation became very rank, thereby producing conditions favorable to animal growth. Then followed the era of enormous reptiles and beasts. These, in turn, were replaced by the smaller breeds of animals, and finally the culmination of all — *man*.

Thus we have very superficially traced the evolution of the earth as revealed by the strata of its crust and as interpreted by our geologists and paleontologists. Thruout the course of development the evolutionary process was furthered by what is termed "the survival of the fittest." This merely means that of a certain genus only the strongest and those most capable of combating the destructive tendency of the rest of the world remained to propagate their kind, thereby insuring healthy and even more capable offspring. In this way the breed is improved and evolution then is merely the name applied to this mode of improvement.

However plausible this idea may appear, there are two great flaws in it. The first of these is the abrupt and inexplicable change from the inanimate to the animate. That this change must have taken place cannot be doubted, but how? There is but one way out of the difficulty, and that is the acceptance of the idea that all matter is alive, irrespective of its inorganic or organic composition.

"Jagardis Chunder Bose, the brilliant East Indian scientist, has proven beyond rational dispute that what Lord Kelvin first metaphorically referred to as 'the fatigue of metals,' is an actual fact. Kelvin noticed that the natural elasticity of a metal became tired after a certain use, just as a man's arm grows heavy and refuses its accustomed elastic play after too much use.

And Bose went so far as to show that metals could be poisoned and put into the state known as death by certain acids. Just as when a man knots his muscles and resists an attack, steel also, as M. Charles Edward Guillaume asserts, 'sets up an heroic resistance,' and by the same method."*

Memory has also been claimed by some as a faculty of supposedly dead or inorganic matter. For instance, a wire which has been used for some time is affected by a "torsorial force" differently than a new wire; for as Dr. Boltzman declares, "a wire that has been twisted or drawn out *remembers* for a certain time the deformation to which it has been subjected."

"There is no 'dead' matter," says Carl Snyder, in his epoch-making work.† "This is the latest and highest dictum of authoritative science," says Henry Frank, in referring to the same subject.

Once this point is conceded it will be easy to comprehend the step from the mineral to the vegetable and animal, since they are merely varying phases of life.

The second flaw in the Darwinian theory is the apparently segregated state of the kingdoms,—the mineral, vegetable and animal. Each is treated separately, and the bridge between them is but very imperfectly understood. To be sure we have various examples of the vegeto-animal, but the transitory stage from the mineral to the vegetable is missing, and that from the animal to the human, the much-talked-of "missing link," is but an exceedingly vague conception. Beyond doubt man is approximated by the higher apes, but farther than that we cannot go.

But after all, Darwinian evolution takes into con-

* Henry Frank, "Modern Light on Immorality," p. 264.

† "New Conception in Science," p. 270.

sideration only the material aspect of manifestation. Individuality is triune, that is, it consists of body, soul and spirit. But biological evolution deals only with the evolution of the body. What about the soul? Does that always remain the same? Is it capable of improvement or is it merely a stereotyped entity which is allotted to each and every one of us regardless of our status in the scale of life? The spirit we can define in several ways. If we are believers in a God-head we can take it as a "divine spark," a spark from the fire of God, as it were. If, on the other hand, we accept the doctrine of the duality of nature to cover this case we amalgamate the spirit with the soul and call it identical. However that may be, we must acknowledge some subtle entity or law which guides our destiny. For the sake of the argument let us call this the soul. Now, if there is to be progress in the material side of manifestation, that is our body and mind, there must be a corresponding improvement in the condition of our soul. If the soul is evil, we are necessarily incapable of living a life of goodness. Consequently, we must change the soul toward goodness by living a corresponding life physically and mentally. In other words, the status of our material self and that of our soul are always in harmony. The one is practically a reflection of the other. Since this is so, an evolution in the body must result in a corresponding evolution in the soul. Therefore the soul is susceptible to change. But evolution in body or form generally stretches over many generations. Therefore, the soul correspondingly manifests in a number of different bodies in evolving. This is nothing else than reincarnation. Thus we see how reincarnation and evolution are inseparable.—*Charles J. Von Bibra.*



SELECTIONS



From Master's Recent Talks, Reported by Gloria Bryan

Breathing Exercises

The dynamics are free active agents not connected with the chest. Systematic action brings rhythm of the breath, and to utilize the rhythm of the breath to better advantage, we must pay attention to every motion.

Inhale seven seconds, retain seven seconds, arrest from fourteen to thirty seconds. Don't stop in the middle; induce no tension.

Now change the rhythm. Inhale fourteen seconds, exhale seven seconds, arrest for fourteen to thirty seconds.

Now come discoveries as to what constitutes an Exhalation. The brain becomes clearer. It is for us to give out. The rhythm of the breath does it all. The breath is confined to one part of our make-up, just as the senses are confined. Breath proposing to enter, will enable the finer system to carry substance to make the brain more active. Breath quickens and inspires us. The longer the arrestment of the breath, the more carbon is driven to a given point, and tension is overcome.

EXERCISE 1. Inhale 7 seconds, retain 1, exhale 7, arrest 1.

EXERCISE 2. Inhale 7, retain 1, exhale 7, 14, 21, 28, 35.

EXERCISE 3. Inhale 7, retain 1, exhale 7, arrest 7, 14, 21, 28, 35.

EXERCISE 4. Inhale 7, retain 7, 14, 21, 28, 35, exhale 7.

EXERCISE 5. Inhale 7, 14, 21, 28, 35, retain 1, exhale 7.

EXERCISE 6. Throw the head to the right and back. Inhale 7, retain 1, exhale 7, retain 1. Exhale thru the open mouth. Hands on the bridge of the nose, at first. Then move the hands to the root of the nose.

Activity of the body depends upon the activity of the mind. Mazdaznan calls the body to order, instead of allowing the mind to wander. Mazdaznan sounds its Message, an overwhelming truth, which must be lived.

There are no ailments, if we are willing to do things for ourselves. All can be cured. Every potency is in your form. Only apply the principle, which is *breath*, the *breath of life*.

Mazdaznan is the Message of *thot*. The wise ones who have awakened to a better understanding, and particularly of their own individual being, have delved way down into the bosom of nature, to find a key to unlock the mystery of life.

That principle of life, which starts and perpetuates life, is it food? Then we would tell you to eat. It has failed. Your social system is still a failure. Your religious scruples, even they have failed to give you the Intelligence of God.

Breath is life. Wherever you deal with life in vegetable or animal life, you deal with the expression and manifestation of Breath. The earth breathes. Each species has an actual breath of its own. The rhythm of that breath determines the species.

We haven't studied life from its real source. How is it that we are the expression of life and know so

little? Have we not been endowed with the necessary intelligence to solve the problem of life? Where is the trouble? The trouble is not in the mind, in our ego, our identity, the vehicle is at fault. Our bodies are deficient. In order to solve the problem the body must be adjusted. There is nothing in principle, that is not in the human form. Mazdaznan is a system of instruction, that calls out all the latent forces.

Fragments of Mazdaznan Philosophy are guarded in places known to the family only. Mazdaznan comes to you *now*, in the fullness of time, giving you amnesty from sickness, sin, sorrow and heartaches; to remind you that you are God. If you are only a spark, yet you are endowed with all the properties of the complex whole.

He who understands the language of nature, he who has entered into the spirit of nature—*knows*.

Mazdaznan, tho the most ancient, keeps in step with the present.

GOD is tried by His own laws—we can only rely on *Him*. We allow our psychic propensities to see GOD beyond the clouds, instead of seeing His reflection in our own bodies. "Verily, in this flesh shalt thou see God." Have unshaken faith in yourself, which is a *thing*, a Substance in yourself, a Creature of *God*.

Nature has no interest in you. Nature only regards the first law: *self-preservation*. You are your own monarch. Potentially you are your own Savior. But you must meet nature half-way.

In Mazdaznan, things are equalized for the good of everyone.

Mazdaznan relies upon reason; it gives proofs, and undeniable facts.

Mazdaznan aids in the salvation of all.

Mazdaznan points the path to be traveled, giving means for gaining a state of perfect satisfaction.

Questions

1. Why do we need memory? It means success.
2. What does memory enable us to do? To keep cool in all our dealings.
3. What does concentration do for us? It gives us perfect resolution.
4. When excited, what should be done? Sit down and begin to breathe.
5. When self-control is lost, what should be done? *Breathe a few breaths.*
6. What should you concentrate upon? *The breath of life.*
7. What will this enable you to do? To decide with *coolness*. You will have ability to offer advice that will point to perfect satisfaction.

Thru *concentration*, open up the portals of your soul. Unfold the knowledge of your being. Express the universal thru your individuality. Individualize the universal, recognizing that it is not teachings you need, not instructions, but what then? You are to remain in a constantly attentive state, mindful of the things that are present in your innermost being. Why? Because everything in this world is concentrated in *your* being.

Mazdaznan is a system of regulations. Take advantage of this system and follow its exercises with earnestness. Good will surely come to you.



MOTHER'S VOICE

Edited by Maria Rose Ruth Hilton

No Nation can rise above the level of its Womanhood



Friendship

FRIENDSHIP is the expression of pure, undifferentiated love. To have a friend and to be a friend is to exercise toward one another the highest attributes of being for the highest possible good.

The sun shines forth from the heavenly canopy radiating its light and beauty upon one and all, embellishing the whole world with its effulgence of its glory.

The moon is called the Queen of the night; who is not charmed into silent awe by the radiations that emanate from the moon upon a clear and quiet night?

How wonderful to gaze upon the starlit studded sky; there to behold in resplendent array the matchless wonders of infinitude.

These great and inimitable Revelations of the Creator's accomplishments stand out before mankind as objects worthy of consideration; worthy of emulation and patterns worthy to follow after. For man, after all, is but an epitome of the universe—a miniature world—a microcosm within the great Universal Microcosm. The difference may be reckoned from the motive that propels and governs the movements thereof. The sun, moon and stars are governed by a law controlled thru a great vibratory power called the Universal Will. Mankind are given *free* choice to rule thru self-will or to govern thru individualized intelligence, controlled by Divine or Universal Will. The latter makes him akin to God; at one with the Creator. To

be at one with God means to be controlled and governed by powers and forces that exercise the Infinite Intelligence for the Universal Good of the whole world.

To be a friend, then, in the highest sense means to radiate the all-good of our being, thereby drawing out that same divine quality from those whom we choose to call our friend; means to impart pure impartial love, free from the taint of selfishness. For love is *free*, and only as it is exercised thru perfect freedom can it fulfill its great mission. It is because love has been wrongfully applied and exercised that the world today suffers defeat.

The greatest wrongs have been imposed upon nature thru the misapplication of love. Woman became enslaved and downtrodden because she inverted the law governing this great power. She gave herself, body and soul, into the keeping of those in whom she placed her trust. She, in her ignorance, yielding her all; he, in his ignorance, imposed upon her nature until the magnetic cords that drew them together were broken and they are made to realize the overwhelming disappointment that forever overshadows their pathway thru life.

Woman represents an ascending Star, and in order to hold her God-given state, she must maintain her lofty position. The moment she *gives* herself over to be ruled by the will of another, she is lost, and all that are related to her suffer defeat—"A house divided against itself cannot stand." Woman cannot divide her forces; neither can she give her powers to another; she is to *radiate* her love, but not *give* it; she cannot *divide* her *individual kingdom* and maintain her God-given position.

Man represents the Royal Chevalier and as such he

delights to pay her homage. He cannot afford to forfeit his birthright. As *Son of the King* he is in duty bound to maintain his Royal Station. He must defend the Plumed Helmet of Sacred Knighthood.

Love's Child

AROUND the precious word, Love, is clustered all the tenderest emotions of the heart. All the slumbering ideals that lie unvoiced within the depths of the soul spring into blossoming as the dart from Cupid's arrow strikes the object of its choice.

The most blissful moments of life are enshrined about those hallowed hours when the ecstasy of the Soul radiates the unspeakable light of innermost being thru the emanations that spring from the fount of love.

Many eminent writers have striven to analyze this seemingly indefinable emotion, but with little satisfaction; for the mystery of life still remains encased within nature's sacred shrine.

"Love is life in motion," says one, and there is some satisfaction in this simple definition, since it is a fact that Love does set into action all the heretofore slumbering energies of nature, inspiring the highest and holiest emotions of the soul; quickening and re-quickening every atom of being; raising the vibratory power to the highest possible exaltation; creating a flood of light and beauty that inspire joys of a most blissful state; transforming the ordinary commonplace into a perfect paradise. Such a state represents the highest happiness on earth and may well be called, "The Paradise of God on Earth."

Where two congenial souls find their natural complement in each other, there may we behold the Kingdom of God realized and established on Earth. Such a state is *holy* and *sanctified*. Children born from such consecrated parenthood must express the highest state of perfection. No greater blessing can crown this earthly manifestation than children born from such divine unions. Blest in their coming, they bless in return everything and everybody.

It is the lack of this divine state in our domestic life that has wrought havoc to the entire world. Children born thru the destructive emanations of hatred and anger can only be a curse to themselves and everyone else.

That the thot of the people at large is taking on a more serious trend in regard to the causes of the world's chaotic conditions of today, shows that an awakening spirit is abroad. Still our national life can know of no great Regenerative.Salvation until the old has passed away. The old destructive forces must pass away before the "New Order" can bear upon its wings the consummation of God's Paradise on Earth. It is the "New Order" that is to prepare the way for the birth of the New Race—the Race Transparent.

With rents still high and wages reduced, a dark cloud overhangs the country at large. Nearly four million people are without work, and consequently void of means of support. While times were flush, these people at large lived within their means, not realizing that reaction is within the nature of things.

Despite optimistic forecasts by various agencies which have surveyed the situation, no immediate relief is in sight.

Sympathy

THOU lovest me. Ah, loved one, dost thou know,
In loving me, how many loves am I?
I number more than all the stars that glow
In shining thousands pressed against the sky.

Dear love, I am the world, I am each heart,
That sobs and sighs and clamors for a friend;
I am of every brotherhood a part
That finds the true beginning in the end.

I am the path that seeks untródden ways,
Believing in the meadows unrevealed;
I am the solace of unhappy days,
I am the battle and I am the shield.

I am the triumph of the Past, that lies
Upon the Present pointing out the way;
I am the Future looking in thine eyes,
To beg a million favors of today.

I am the Child that motherless must weep,
To hallow and enchain all the land;
And I am motherhood that cannot sleep,
Without the pressure of a tiny hand.

I am the maiden waiting for the star,
That, resting in its treasure-home above,
Brings forth the hidden glories from afar,
To consecrate the weeping form of Love.

—*Mother's Voice.*



FEDERATOR



Edited by Nellie Wheelwright

Study of Man

Anthropologically speaking man is still in the making. He is *not* what he will be, yet he will be all there is embedded in him, and no more, but, no less. He was less in the days gone by. Not that he was less in his endowments—he was less in application. He has learned to apply himself to opportunities on a larger scale. He will learn to apply himself as he follows the spirit of the times, and ceases to limit himself to what he has attained. Satisfaction may be a virtue, but carried to excess it becomes a crime.

It is for this very reason that in a self-satisfied state, criminality increases in phases almost beyond comprehension; such criminality is carried into every walk of life, differing only in method of application. Mental progress alone can save the situation.

The human being is destined to be a nerve and mind being, and not one of physical impositions. To the extent he reasons upon lines elevating and inspiring he becomes a source of joy unto himself and a factor unto the rest of humanity. How? By virtue of the undeniable example of ability he demonstrates, and thus proves.

The Black race is true to its convictions, and carries out the designs of its mentality, without reserve. That mentality is limited by conditions and environments, and not by nature. With the advance of a higher race, the lower ones, as to application, are lifted to an elevated plane; or, as the Savior would put it:

"As I be lifted up unto Abba, I shall draw all my kind after me."

As we advance and learn to apply the laws of an elevating nature to that same extent others will follow. They will not follow if we do not set examples unto possibility.

The Brown race is the result of individual effect within the Black race in the days of correspondences; so is the Olive Green, or Islander, an improvement upon the Brown; while the Olive Green furnished material that gave rise to the Dusk, and out of the Dusk evolved the Yellow, or the Mongolian race. The latter furnished material that eventually evolved into the White, or the Aryan race that holds us and all our interests, now speculating as to the object and purpose of attainments gained and the possibilities held out to us.

Here we find the race of races struggling for emancipation, attempting to discover the purpose of life within realms of manifestation, disclosing complexities, merging into perplexities almost confounding the senses and dumb-founding the very mental scope.

Still, even here we find intelligence still at work, for tho apparently deplorable, when measured by limitations, the very division within the Aryan race itself tends toward inspiration, prompting the mind to inquire, to search, analyze, and make deductions. Thus all of the twelve principal tribes, with their many classifications, only all the more compel us to enter into details, and with it a stupendous structure of aggregations looms up before us, awaiting definitions.

The twelve tribes divided into nationalities and tongues are of especial interest to the white man.

The Mongolian with all his types is of interest only in as far as the latter's vain encroachments are

concerned, encroachments which are too naive in their display to deserve notice, or even mention.

"God moves in most mysterious ways His wonders to perform," holds good even when races are in question.

The White race repeatedly undergoes an awful state of ferment. But such is the result of aggregations within a field of limitations, a state that cannot be carried into a new phase of manifestation, or higher attainments. Thus of all the races on earth the White race, as the leading one, needs to go thru transitorial states not common to other races. All other races, for this reason, follow the White race reflectively or imitatively. "Monkey sees, monkey does," will continue to hold good even as to preceding races, be they ever so keen to imitate the achievements of the White man. True, there will be moments of suspense and great anxiety at intervals. There will be encroachments, almost bordering on assimilation, but there is a principle that all the machinations and finesse cannot set aside anthropological laws, any more than we can stay the advance of an avalanche.

A member of the Aryan race needs to go thru all the phases of mental and physical limitations that the hidden powers of his being may find recognition, and with it, final application. He must know whence and how all came into being.

The overthrow of the war system depends primarily upon the creation for States of a means of redress without resort to arms.—*David Jayne Hill.*

Disarmament a Catastrophe

The day has not yet come when the navies and armies of the world can be scrapped. That day will not come until a genuine society of nations is founded on common sense and a business basis, and agrees to limit war power the world over.

And even in that event the entire abolition of armies and navies will be impossible and impracticable, for it would leave civilization defenseless against any nation or combination of nations hearkening more to the voice of greed than to the voice of international conscience.

While European nations refuse to disarm, while the Far Eastern problem is unsettled, while Russia is still in chaos, while the Near Orient is a seething cauldron of hatred and secular prejudice, it would be a catastrophe to say the least, for the world, if the United States, the sole genuinely disinterested nation, the strength of which at present is our only guarantee against future wars, should listen to careless prophets with a phantasmagorical theory and agree to take the initiative—an initiative which would probably not be followed—in the reduction of her armed forces.

Americans must realize that they have a tremendous responsibility which has grown out of the world war toward not only their own citizens, but to the remainder of the world, which looks to the United States, trusting that that nation which saved them before will remain ready to checkmate the first ambitious step of any power seeking again to plunge the world into war.—*General Sarraïl.*

Chips from the Block

The purchase of every negro in the state would have prevented a civil war and with it generations of hatred, malice and envy. The cancelling of the world's indebtedness will help prevent a more serious cataclysm than experienced, while if we are bound to be near-sighted, we shall endanger the safety of our future.

The world may be weary of war, still it takes but a fuse of unchained mental elements to start another blaze.

Brotherhoods are like good intentions formed into resolutions on Sylvester night to capsize in the storm-sweeping night of human endeavor.

To bestow positions and honor upon toilers in the vineyard of the Lord is a natural consequence of present-day policy.

It is noticeable to one who has the opportunity of meeting all sorts and conditions of men that the greatest optimism comes from those who have the largest interests. This is a reversion of the usual order, for it is ordinarily the man in the street who sees the sunshine and the individual weighted with cares of business and finances, who looks thru a glass darkly.

Touching on religion and marriage as practiced by the bolsheviki, there is religious freedom. The churches are open and those who wish to worship therein are welcome, but over each door has been written, "Religion is a dope." Marriage consists simply in the two contracting parties going before the nearest civil authority and registering. Divorce is even simpler. Only one of the parties, if dissatisfied with the

bargain, need return to the civil authority and declare the contract off. If there are children to the disrupted union the state will gladly assume responsibility for their rearing.

The willingness or unwillingness of the United States to reduce its fleet, curb its present building program, and come to an agreement with Great Britain and Japan as to their respective national naval forces in the Pacific region, all hinges on retention of a spirit of good will between Japan and the United States, following whatever decision may be made as to rights of the Japanese as immigrants and as landholders.—*Advocate of Peace.*

God's Love

Omnipresence is God's love manifested here and now:
Breathing us, living us, and teaching us how
To find, follow, love, and serve Him, too,
In thinking, in speaking and all that we do.

Do we know that Omnipresence is just—God,
Leading us out and upward from under the rod
Of self-condemnation and selfishness old,
To health, harmony, wholeness and freedom untold?

Such a sense of satisfaction comes from knowing in
my heart
That my Father, all around me, makes me know and
do my part.
And I wonder how I ever can neglect or slight His will,
Since His Law and Love are music to my soul, *when I
am still.*

"Ancient Man"

There is a crying need for a change in the books and toys of children. The minds of children have been tampered with long enuf. The countless soldiers and all the toys representing war should be abolished. Books, feeding the imagination and thot on all kinds of warfare, should be forgotten. In "Ancient Man," there is a real step forward, even toward the Federation of Nations.

We quote the following from a review in *Daily News* (Chicago):

If history can be taught vividly and accurately to the child of from 8 to 16 years of age, as Van Loon's "Ancient Man" teaches it, that is far more important and significant than that a new topical history has been achieved which is of value to the youth and the near adult, as in the case of Wells' "Outline of History." If a child reads a series of Van Loon books it will have the basic outlines of the known history of man. This is the first book of such a series.

This is a story of the ancient world—prehistoric man, Egypt, Babylon, Damascus, Tyre—up to the time of the Roman empire. Here is a fine fidelity to historic research. The author tells us where his knowledge comes from, the books, manuscripts, writing on rocks, trees, parchment, whatever it may be. He keeps the romance of ancient history without sacrificing historic accuracy.

One might write an essay on the excellence of the illustrations, which are by the author himself. They have a brilliancy and stride that carry the accompanying text wonderfully well, filling the child imagination with promptings of color, form and movement.

The nail writing on the rocks of Behistun, the builders of the tower of Babel, the cuneiform language deciphered by Rawlinson and Grotefend give a child the joy of new secrets as unfolded here. Not an attic of jumbled dates nor a story of wars and spectacular battles—it tells rather the deeper human facts back of battles and wars—the really more dramatic tale of the origin and development of human language, writing, laws, government in the ancient world from dim beginnings up to the Roman empire.

Gardening Profession

The National Association of Gardeners is endeavoring to arouse the interest of young men to the opportunity which gardening offers as a profession. It desires to bring this to the attention of school boys, ranging in age from 16 to 18 years, who have had at least a good elementary school training and do not possess the necessary resources to take them through college for a professional education, but who are ambitious to engage in scientific work, and to whom the great outdoors will appeal.

The association will provide positions for such boys or young men, where they will begin as apprentices and "earn while they learn." They will be advanced as rapidly as their ability to grasp the various phases of gardening warrants.

The knowledge of a proficient gardener is not limited to gardening alone, but must include a knowledge of horticulture in general, agriculture, animal husbandry, and constructive engineering, all of which is required for the successful management of a country estate. On extensive estates the opportunity is pre-

sented for a young man to gain practical experience in these departments, while the extent of his theoretical training on these subjects will depend on his capacity to absorb what he can acquire through book learning. Many of our most successful country-estate managers have attained their position by the way of hard knocks during the day and at the fireside university at night.

The gardening profession presents excellent opportunities for young men at this time to engage in the work, as the war has inflicted a heavy casualty on former young followers of the profession. The supply of young gardeners from England, Scotland, and other foreign countries on which the United States has been dependent has been so reduced that this country can no longer look to Europe to meet the demand.

The field of the gardening profession is not confined to what has already been described, but also calls for specialists in flower growing, propagation and breeding of plants, as the embargo that has been placed upon European plants through quarantine regulations which now prohibit their importation, on which importation the United States has relied in the past, makes it necessary for this country to raise its own plant stocks. For the young man who prefers to enter the commercial field rather than the private service, opening will be found with nursery concerns where he can receive the training which will fit him for business.

The remuneration which a professional gardener receives compares most favorably with that of the average follower of any of the other professions, and is more liberal than that of the majority of clerks employed in commercial institutions generally.—*School Life.*

The Call of Russia

RUSSIA'S STRATEGY AS A COMMUNISTIC STATE seeking the aid of foreign capital and capitalists is authoritatively defined in an editorial from *Pravda*, the Moscow organ of the government. It says:

"The natural resources of Russia are very great and their development is of great importance to the world capitalists. This explains their support of political adventurers like Koltchak, Denikin, and Wrangel and their interference in our internal affairs.

"With the aid of the Red army, Soviet Russia has succeeded in saving its natural riches and its independence. Nevertheless, our raw materials are indispensable to the capitalist countries, as without them their industries would gradually come to a standstill.

"The Soviet of the People's Commissaries, in view of the difficulties of restoring Russian industries alone and unaided, has decided to grant concessions in Russia to various organizations, commercial firms, and private persons—such as deserve confidence. The concessionaires will be allowed to export abroad a certain quantity of products. Special advantages are offered to those who will introduce into Russia technical improvements.

"The foreign capitalists strained all their efforts to transform Russia into their colony. We are now calling on them to act for us in the capacity of assistants."

The pride of Mr. Cosgrove of Lynn, Mass., is that he is the possessor of a part of backbone whittled out of the rib of a cow. This surely beats Eve, who is reported to have a rib she borrowed from A-dam strong man of Biblical lore.

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All written by the Rev. Dr. Otoman Zar-Adusht Ha'nish

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LENT STILL HERE

And Nature calls to us the voice of warning and counsel. In all colds, Pulmonary troubles, Flu, Rheumatism and Fevers attend first to thorough evacuation by taking Purgative followed by Petrolatum. For sore throat or nose use Olyptol or Beauty Cream. Keep passages oiled. Send for explicit circulars. Menphor and Essence are most powerful, during March, especially when used with rain water.

Whether an invalid or in fair health you are expected to assist Nature and she will repay you a thousand fold.

To remove germs and bacilli that have accumulated during winter use Australian Eucalyptus Oil every morning and evening for 21 days.

At each meal use a saltspoonful of our Eucalyptus Wood Ashes, after meals two unmedicated Charcoal Tablets.

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In all Colds, Pulmonary Troubles, Flu, Rheumatism and Fevers attend first to the evacuations. If irregular take Purgator and every evening thereafter a teaspoonful of Petrolatum to assure perfect assimilation. If Nose and Throat bother you, snuff up Olyptol or Beauty Cream; it will heal any inflammation.

To insure good circulation rub the skin with "Morning Dew" or rainwater containing a few drops of Menphor. It will remove Uric Acid reviving the whole nervous system.

When the delicate organs need attention, resort to hot water treatments and Menphor. Most powerful during Lent.

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DIAGNOSIS

There is a slight possibility of making mistakes in the reading of bases, due to too much anxiety on the part of the student to read and give readings. It is a mistake indeed to be hasty, or to jump at conclusions, still, it is best to read to oneself, without fail, even tho a reading may not be altogether right. True, it takes a trained eye to determine slight variations in measurements, nevertheless: "practice makes perfect." In fact it will surprise the student how in reading bases the eye itself becomes stronger, steady, accurate, precise and keen. Furthermore, it makes one observant on other lines as well. Nothing escapes a scrutinizing eye, while eye practices improve the memory and help to arouse interest in the daily walks of life and its pursuits.

To read correctly and instantly, consider the profile first, and bear in mind that whenever the left side pro-

trudes, be it the forehead, the side, or towards the top of the head, that such protrusions denote the first inclination; this done, the second inclination is no longer difficult to determine, while the base itself is read thru the first or the second inclination, and again, determining the base, the second inclination is evident.

Quite frequently a crop of hair may make the top appear prominent, still that should not in the least mislead us, since the left side and the forehead suffice to reveal to us the first inclination which we will say, we have determined to be *intellectual*. If we find the base of the head somewhat prominent toward the left side, such would disclose to us the second inclination in the *physical*. Then in looking at the forehead we find that there is neither a protrusion over the left nor over the right, while the forehead is receding, there can be no doubt about it but that the subject in question is *spiritually* based. Having determined the first inclination as intellectual, the second inclination physical, then the base must be spiritual.

Then, to read traits, characteristics, temperament and peculiarities, we simply have to know whether our case is a large type, medium, or small in its gradations, so as to determine a detailed index. But such a definition and infinitesimal analysis is hardly necessary as it leads to mere hairsplitting.

Diagnosis has for its purpose to determine the possibility of disease, and general characteristics of the individual, so as to devise the right form of treatment and consequent cure.

Even as to the type, whether large, medium or small, diagnosis has no need, as the index merely discloses temperament and characteristics.

For the determination of disease we need to know the

correspondences, so as to determine the seat or origin of disease, its reflexes, affectations, and sympathies.

It is enuf to know that the intellectually based starts with the dynamics and the heart; the spiritually based, the generatives and the glandular system; the physically based, the digestive or excretive systems.

This determined calls for the extent of sympathetic troubles, and with it the steps to be taken to correct mistakes.

CARE FOR SELF

Only too often we are inclined to care for others and even give them undivided attention, with results most satisfactory to others in question, while at the same time we do great injury to ourself, neglecting even the most needful. Is it right? Is it wrong? Is it meet and right to advise, counsel, direct, superintend, and, to a degree, assist others, but when it comes to giving up and sacrificing our talent and time for the sake of others, and encouraging them in their dependency, it is a wrong to ourselves which to right is only too frequently beyond human valuation.

We can do for others by doing for ourselves, as then we set an example for others to learn from; if they have the moral courage and strength of character, they will follow suit. If they do not—we surely do not owe them anything. If we advise them, and counsel them, from out of the depth of our heart, and offer them the best of our mind, we do more than can be expected even by an all-compassionate God. Reciprocity is the only weight and measure whereby to guage our duty toward one another. Where there is no equilibrium and equalization, there is no justice.



SERMONETTES



The pure in heart and pure in blood cannot depart from the thot of God.

The right to feel—to me it must appeal.

Often the heart feels and the mind opposes; again the mind comprehends, while the heart disposes.

When again the roses bloom, many a one meet their doom.

The mind directs while the hand acts.

Many a thinker is a mechanical tinker.

A man who well does teach, often is but a leech.

The Savior warns us not to follow suit—who sit in high places and our birthright dispute.

He who readily does discuss only too often turns out to be a cuss.

Hate is Love conquered and affections surrendered.

Lost out in Love we turn to hatred.

Some hate without cause to their loss.

Disappointments seek appointments unto graver disappointments.

He who does not reciprocate in Love must at least offer respects.

The greater the expectations all the greater the disappointments.

Love respects freedom in all things, while passion is greedy and seeks only its own.

Sweet words go farther and last longer than a legacy.

Sympathy thru language is less harmful than digging into the pocketbook.

Greed and avarice are close companions to ignorance and superstition.

Once learning becomes exhausted we shall *learn to think*.

Thinking reduces the value of learning to a minimum and raises the worth of thot.

A sound mind has power over a frail body, but not every strong constitution can control the mind.

The greater part of humanity still runs in groups as do animal kind.

Suggestion is the psychological power in matter, for matter has no power of its own.

The crude are easily led, whether they be crude as to heart or mind.

Accumulations reveal traits but not virtue.

A man may be humble, yet firm; pious, yet tenacious.

Tho there be no ups and downs we nevertheless may not be on the level.

The glory of the doing is equal to battles won:
Our feet on terra firma, the heart a glowing sun,
Makes the mind a starry heaven, our hands a gatling gun.

To be self-confident and self-reliant is by far more virtuous than to be just pious.

Most people deny the power of mind over matter because they live too much in the illusions of their own compass and the limitations of the mind.

Every man is really great in his own sphere tho he may appear mighty small in the estimation of others.

To engineer is by far more profitable than to be engineered.

Whenever people beg to differ it is because they never have heard the other side in full.

After all language has been exhausted we still have to admit that "the half was never told."

Men void of a pedigree, love to assail those who can point to a better stock.

Whatever is—is in the nature of things.

Where there is much saving there will be much waste until governed by the thot of equal distribution.

Concentration of labor invites concentration of capital; equal distribution of labor invites equal distribution of wealth.

A man may confess belief in God and yet do contrary to his belief. Such is his privilege and there is no power to compel him to do otherwise, for he has free choice—free agency.

Most men are like the pendulum of a clock, and others are the dial, while but few may be likened to the hands pointing to time.

This much all of us know: today we are; tomorrow—where?

The most difficult of all is to understand: So to live, we wish we had lived, when we live no more.

Why worry when we have not learnt *how* to worry.

Even to worry we must learn to do it scientifically, systematically, methodically—lest we be found ignorant.

Parasites with the accent on the sites.

A fool parts with his money while a wise man invests it.

Once upon a time the man of muscle ruled—now it's the man of brain and nerve, mostly with the accent on the nerve.



SEASON HINTS



Asparagus is getting to be sweet and sweeter. Select the green, tender kind, if for the nerves. The bleached is more for the kidneys.

The artichokes are about gone, for this reason use asparagus every day; some raw, some steamed, or semi-baked, in a tight covered casserole.

Chicory-endive and endive-lettuce are very valuable at this time, not to forget mustard and sorrel.

Tender carrots and sweet peas, green beans and new potatoes, will be found delicious, both raw and semi-baked.

The nibbling of barks, tasting of wild flowers, chewing of roots (at this season) will reveal to us herbal science by far more fully than if we were to indulge in reading books on such subjects.

When we say "experience is our best teacher" we do not mean experience in sickness, sin and sorrow, but experience gained by following the beckonings and callings of nature, sampling her goods and become able to give tangible reasons about her treasures to man.

Cottage cheese with caraway, anise, shives, pimento, green onions, yarrow or sorrel is in order.

A white-of-egg omelette with parsley, or onions, touch the right spot.

Remember that the order of the menu remains the same. The change is only in the selection of foods.

Breakfast calls for fruits, agar-agar, rolled oats, or wheat and any drink suitable to temperament.

Lunch calls for a small combination salad, a soft boiled egg, or cottage cheese, rolled oats, wheat or bran.

For a change a kreplek or a blinzek will go well with a salad, or with borsht—(grated red beets in sour cream, or clabber).

Dinner calls for small fruit or asparagus salad, a baked dish, rice, noodles or barley. Sliced raw potato will go well with tender asparagus, as a salad, using lemon juice in dressing.

The raw white of an egg returned to the shell and then steamed is of greater value than when poached.

Get away from steaming, frying, stewing, baking, boiling, as much as possible, and pay attention to the preparing of sun-kissed fruits, vegetables, grains and nuts.

Speaking of nuts, remember a little goes a long way. Most stomachs are too sensitive to digest the gum and only too frequently impair digestion.

The better way to use nuts is to grind them and make them into a paste with additional lemon juice. Even then a little goes a long way.

Only when breaking away from the graveyard foods does the system call for heating or heavy foods, but after the organs have adjusted themselves lighter foods are called for—such as we find in fruits and vegetables.

Catarrhal people will have to abstain from grains (cereals and bread, or pastry foods), as well as nuts.

Turning away from fired foods oil will be called for

in salad dressings only.

Radishes of all kinds are in season. Eat them—there's a reason.

As long as we eat sorrel, radishes, watercress, nasturtiums, spinach, and kale (in season), fibroids, tumors, cancers will be impossible.

He who eats celery, fresh peas, rhubarb, asparagus and endive (in season), never shall experience nervous troubles.

He who uses freely (in season), crushed strawberries, gooseberries, currants and blackberries will not know about blood troubles.

He who uses aromatic herbs (in season), enjoys a good complexion and a happy disposition.

After all else fails take three pinches of cayenne to a glass of hot water.

New potatoes in cream are in order. In sour cream, or clabber, they are better, altho fattening.

April is not always the best month as to weather, but it is the last month for radical measures.

For this reason all drastic treatments have to be taken now.

Even the needle treatment, as the last resort, comes into April.

April showers are of value to barefeeters only when followed by a hot foot bath with plenty of soap.

Footwashing should be practiced daily.

Footwashing is as much a necessity when feet are covered as in case of bare-footing. In fact, feet require more care when covered as they are given less opportunity to throw off a certain amount of effete matter.

There is no doubt about it but that membranaceous troubles are largely due to insufficient care of the feet.

Eat asparagus every day twice, for lunch and dinner. But do not fill up on it. Let it be a side-dish.

Dandelion salad, mustard leaves and water-cress will be found most conducive to those who go on a milk diet.

Eggs are permissible, still it's the white of an egg you want and not the yolk. So that there be no waste collect yolks, steam them hard, pulverize them and work them in with pimentos, olives and lemon juice. Serve with rolled oats or pilot bread.

Things are best when on the market first.

It is then when we want to indulge, tho not to excess.

Whatever it be, a little of the first fruits of the season, even as scriptures would have it, is by far better than a basketful late in season. We want to be looking for fresh things, new things, and the best of things all the time.

To deny means to curb appetites, and to be happy with little, but that little must be toning, eliminating, nourishing, building, firing, pepstirring, electrifying, assimilative, constructive, quickening, and arrest all possible "chemical reaction."

To walk correct, stand erect, sleep proper, wear clothes that fit, and shoes that are comfortable, and still in style, wear your hair to suit and so as to be able to oil or wash scalp daily, feed only when hungry and make your own selection, think according to the Oxford science and all will be well.

Breathing

Ordinarily we all breathe according to our temperamental construction. Others make it a point to study the science of breathing as customary among singers and speakers. When going thru gymnastics again our attention is called to breathing. Still, with all the attention paid, all the instructions obtained, we seem to forget that in all gymnastics and exercises of breathing there must be absolute or positive relaxation—not only relaxation of one or the other part, but to every part of the body, from head to foot. Relaxation must be induced determinedly, and followed by the mind. Then, in such a positive relaxed state we take our inhalation, following the current of breath as it enters the dynamics and makes the exits. Furthermore, attention has to be paid to retentment after an inhalation, and equally as conscious attention must be paid to arrestment after an exhalation, if we are to be benefitted at the end of each exercise. A few minutes of rhythmic breathing will do more than all the efforts put into gymnastics. The dynamic breath charges the mental vehicles, and those again strengthen the dynamic organs.

When retiring to bed it is quite opportune to practice rhythmic breathing, and to watch every motion of the dynamics.

Recapitulating upon the occurrences of the day, it will strengthen the mind and increase the vision as well as the perceptives. Such practices pursued, without fail, will do more than any study in memotechnique can warrant.

In the morning a few minutes should be spent in stretching the limbs, at the same time breathe sys-

tematically, also outline in a sketch the proposed pursuits of the day.

Just to Have Happiness

That is really all we need: "Happiness in our heart." From such a state will spring the glow that charges the mind and with it the whole of our anatomical system. We may *talk* happiness, still that is not enuf. We have to be conscious of it. To be aware of such a state we must learn to hold our head high, our chest expanded and out, our walk must be lithe and stately, our senses in common, so as to be alert to everything about us, as well as keen to every opportunity. Such a state will make us hopeful, sanguine, confident, reliant, lively, animated, quickened and untiring.

Just to pay attention to our present needs, conducive unto happiness, suffices to keep us in a happy mood. Yea,

What is the use of repining,
Where there's a will, there's a way;
Tomorrow the sun will be shining,
Altho it looks cloudy today.

But these clouds are not for me. They are on the firmament and not on me.

Simply continue to have happiness in your heart and all will turn out far better than anticipated by the most hopeful in the daily walks of life. To hope without happiness in our heart drives us into despair.

Hone because of the happiness in your heart and everything comes your way.

What is Mind

Strange that such a question should still be asked! But there is a reason. Encyclopedias and dictionaries give rather vague and evasive information on that subject. In many languages the equivalent for mind does not even exist, and the nearest approach throws one into a sea of uncertainties, as vast as infinitude itself. But mind does not come into the abstract. It is rather objective. The mind, the soul and the spirit are attributes of the entity, or the ego, and each needs a residence, a place from which to manifest its operations.

When we speak of *blood* we at once think of an arterial system that conducts blood; a vast circulatory system presents to us the *modus operandi* of red and white corpuscles, running side by side, in opposite directions, to carry and transfer emanations of an electrifying nature, assuring the warmth of life.

When we speak of a *nerve*, we immediately become conscious of a ganglionic system with its numerous ganglia, generating nerve fluids carrying vitality and *vril* over its vast system of energizing operations.

When we speak of *regeneration*, we cannot be any longer kept mystified, or remain in the occult, the dark, the hidden; we know at once of a glandular system that converts the finer life fluids, and thru processes of etherealization enters the brain, and charges the cells with new impetus.

And when we say *mind*, we, to a degree, think of brain for a mind to operate with, but of necessity the mind, as such, must have a pivoting point from which to send its vibratory radiations and charge a certain amount of brain cells to renewed action.

The mind is a state of polarity within an ocean of brain cells. The mind controls the objective which comes to the objective side of the brain by virtue of a cable-like system encircling the brain. The abstract operations depend upon the finer nerve coating from within the seat of mind proper or the funnel-shaped, and porous epiphysis.

Whatever our ideas of the mind may have been, it stands to reason that any state at all of importance, and as a factor, needs some organ, or part within an organ, for its plane of final operations.

Thus the spinal cord is the bridge of the soul that unites the mind, confined to the epiphysis, with the spirit, confined to the back chamber of the heart, wherein dwells the divine spark, or entity, the ego of our being (ontos).

The mind itself, as such, does not move from its center of operations, but by virtue of the abstract from within its being, or by virtue of the operations of sense organs from without—the objective—vibrations are sent to the respective brain cells, controlling and governing certain attributes in correspondance with the consciousness of the individual. To the extent that an individual's brain factors are inactive, thus not in conformity with evolutionary laws, to that extent the radiations of the mind remain futile, and all the warmth imparted to the brain surface cannot call out the intelligence latent within. Only by virtue of correspondences can the mind quicken propensities, properties, gifts, talents, attributes, etc.

Mind is therefore as tangible as is the solar sun to the earth, but only where there are congenialities is its power manifest.

As It Was in the Beginning

Lycurgus, the ruler of Sparta, in ancient Greece, made Sparta for five centuries the most admired and envied state in the world because of the physical efficiency of its people.

No child that was born alive was too young to escape his attention, in order that the physically unfit might be taken care of early.

He taxed all the bachelors and regulated all marriages that children might be born of healthy parents. He classed every healthy child as a useful asset to the state, and every man was taught to consider the interests of the state above those of his own.

He considered their physical condition and their mental and moral training the foundation of the state, and the first lesson he taught to all boys and girls was to reverence, respect and care for their books.

He also passed excellent laws for health conservation in both sexes, also for health insurance, which he considered of far greater importance than life insurance.

Such was the thot of the days gone by and we are eagerly looking to the present hour for a revival of the good old summertime of human endeavor that we may conscientiously sav: "As it was in the beginning, is now, and forever shall be."

Yes, health, a state of *salva* or salvation, is the only state for the physical being; in a healthy, a saved body, a saved consciousness, shall be adjusted the affairs appertaining to time and eternity.

Plan General Physical Survey

A definite movement for compulsory physical examination of every man, woman and child in the United States has been started in Wheeling, W. Va.

The movement was brought about by reports of alleged physical deterioration and disease of the American race, with a view to improving the people as a whole. The plan proposed includes a campaign of education on health topics.

As proposed in tentative form, the movement recommends the annual examination of each person by paid experts, the examinations to be conducted in absolute privacy, and preferably by boards of local physicians. It would have men examined by men and women by women and a report on each person prepared, with recommendations for treatment of the kind most beneficial to the ills of each person, where such ills exist. There would be no direct charge under the plan as outlined by Progress, a magazine devoted to this purpose and published at Wheeling, but the physicians would benefit directly thru the need for their services by persons suffering from ailments which can be relieved by medical practitioners.

It is believed that such a plan would aid in making the American people sturdier, while the educational system would tend to prevent many diseases by providing the public with general safeguards and would aid in the cure of many cases where persons suffer without knowing what ails them. I believe that the plan will have a far-reaching effect, and while it may not be generally adopted at the present time, I believe its influence will grow with succeeding years.—*Orrin Williams.*

Golden Opportunities

At present all the world has gone mad, not only in desires of money but possessions in general; not willing to give an equivalent. Even the agitator forgets that money is stored up labor. The majority seem to forget that the life of trade depends upon reciprocity. You have to meet every state and condition on its own ground. The average person does not want to work, does not care to produce, and yet he wants money. He has forgotten to reciprocate and with it has lost the virtue of honesty, which alone carries this world.

When you plow, fertilize, and seed the ground, you may expect a harvest. How can we expect anything from a plane where there is not anything doing?

True, some work, pinch and squeeze, denying themselves and still making no headway. But that is because they lack the knowledge of using their talents. They let golden opportunities pass them by. They hang around the fleshpots of Egypt too much, and are kept in darkness as to the possibilities of Canaan, and when they do at last move on to the desert they spend too much time feeding their faces and talking ideas that fasten them to the limitations of a desert life. Thus far they go, and no farther. They fear to cross the mountain range of self-psychologized superstitions, and wait till some one passes their way with a load of luscious grapes, their tongues hang out after but never get a lick at them.

Keep a moving till you get your heart's desires realized. Golden opportunities all around I see.

Coming to it

After fighting and ridiculing Mazdaznan for its teaching of rhythmic breathing the very same press now publishes regular contributions, part of which we clip from the S. F. Call:

"The advance of civilization and the stability of the United States depend upon the health of the nation. The weakest link in the chain of national defense is the lack of community interest in public health service and the prevention of disease.

"Community interest can only be aroused and maintained through simple and attractive, yet scientific educational activities.

"Nature gives every human being a good start in body building—a brain, nervous system and spinal column, far surpassing the marvelous inventions and discoveries of man in dynamics, electric or wireless operations; eyes and ears far more intricate than the camera or the telephone; natural irrigation and drainage systems far more perfect than man has ever dreamed of, and at least seventeen trillion cells of one type or another; always in constant and, probably, intelligent activity in body building.

And all these functions are dependent upon nature's greatest gift—that of normal rhythmic breathing. If we teach the rising generation where to find and how to utilize their natural health resources they will be more than ready for the second line of defense.

"Mental, moral and physical fitness is the only real standard for defense.

"Disease is demoralizing and largely preventable.

"The call for human efficiency was never more insistent than it is today.

"The most practical solution of life's eternal mystery is that to remain alive even for five minutes one must breathe. Then, why not see to it that the growing child gets its share of life-giving oxygen and life principles, always generating in atmospheric space for all creation?

"In our frantic haste to grapple with the gigantic health problems which force themselves upon our attention through occasional epidemics, in the form of germ diseases (by the way, no one yet has been able to find the germ of influenza or infantile paralysis), we lose sight of nature's own great plan for the prevention of their invasion.

"It takes a very husky germ to get past a healthy nose. The nose is the chief sentinel for the whole respiratory tract—the nostrils are the natural quarantine stations for germs of any kind.

"The nerves and muscles which really control respiration begin in the extreme edges of the nostrils in the little arches where they join the face. They are called (in plain English) dilators and constrictors, and in all healthy noses they cause the nostrils to dilate and contract. In shallow breathing the nostrils, very early in life, thicken at their edges and indicate early stages of nose and throat trouble. The nostrils of mouth-breathing children never dilate until normal breathing is restored.

"These wonderfully constructed nostrils are nature's subways for filtering, warming, moistening and probably sterilizing every breath of air on its way to the lungs. This air route also controls the sense of smell; also the finer qualities of the voice.

"Every one knows how a common, ordinary cold cuts off the sense of smell, changes the sound of the voice

and creates a sense of stuffiness in the head and face and nose and throat—bad enough to bear in man or woman, but cause of nearly all the minor ailments of children because they have less resistance and are not taught the simple laws of prevention.

“Women are elated with the ballot and claim they will now be able to help shape the destinies of the world.

“In the problem of nation building quite often the best place to begin is in one’s own home or near neighborhood, but the whole world now offers a stupendous field for the activities of women in child welfare.

“Women alone could easily mobilize and make physically fit in 1921 millions of embryo citizens for the future defense of a world peace, and the writer would earnestly suggest closer study of eugenics and sex control instead of birth control; would offer a square deal to the generations yet unborn for a better start in this world.”

Coming—One By One

Medical authorities, after examining thousands of workers, have shown that the average man uses less than one-third of his lung capacity; that over 400 of his muscles are actually weakened by disuse.

Calling attention to this startling condition, the late E. E. Rittenhouse of the Life Extension Institute said: “Time and labor devices have radically changed the living habits of a vast number of people. Physical exertion has greatly declined. The mortality rate from the wear and tear of life is abnormally gaining. The average American has no time to waste. He is getting bald. His eyes have been strained by the close focus

of inside work—hence the eyeglasses. His teeth need attention. He never walks when he can ride.”

With every forward step, advancing civilization puts new strains upon the human mechanism.

A civilization that produces such results is a sham civilization.

Greece had a real civilization 2000 years ago, when they taught and practiced “a sound mind in a sound body.”

Getting There

We are, indeed, we are. It has taken much pain, persecution, provocation and a *P. I.* to bolt the wheel of progress; still, there are many ways within the spirit of the times to lead to the desired end. And what was once misunderstood, misinterpreted, misused, abused and maltreated, now comes in another garb to attract attention and save mankind from sickness, sin and sorrow. Again and again, science comes to assert itself and break thru the dense clouds of mental dross, dispersing the thick accumulation of ignorance by casting at least a stray ray of the light of understanding for our consideration. It has been admitted that the dynamics play the most important part in our anatomical makeup. One of our contemporaries quotes:

“Professor Metchnikoff did more than any other scientific research to prove microscopically that the blood of human beings simply swarms with red and white corpuscles—and that in health the red ones predominate in number, the special function of the red ones being to carry oxygen from the lungs to every part of the body.

"He was intensely interested in research work and said that the ambition of his life had been to find the 'germ of old age' and destroy it. And he added for publication, that health habits well established in the growing child would mean fewer old age germs to search for.

"Oxygen is absolutely necessary to vitalize any kind of food we may eat. We must eat to live, and those of us who can afford it show some judgment in the selection of food, but a mysterious process of nature takes up the plan of body building and nutrition where our consciousness leaves off. By the time our food is digested and absorbed, it is no longer food as such, but now becomes chemical food products sent into our blood stream from that most wonderful of all chemical laboratories, the human stomach, as potential elements of nutrition still waiting to be carried through the lungs, in order to meet and become vitalized by atmospheric oxygen. Then, if respiration is normal and rhythmic, the natural tidal breath (automatically controlled by atmospheric pressure) will keep the lungs and chest walls normally expanded until we sleep again.

"In passing through the lungs the blood throws off its share of the impurities of the body and takes in oxygen loaded with life principles, continuing on its 'round trip' to every tissue of the body—carrying on the double function of builder and scavenger—building new cells every moment of time, and guiding those wornout to their proper channel of exit. Too often, alas, these natural channels are blocked by disease because of our lack of knowledge of the simple laws of life which govern the functions of 'the house fashioned for man,' and of which nature is a stern tax collector."

Spirit Return

Whether Zabdiel or Bobtail is the name of the spirit communicating his fables to a spiritually attuned investigator matters not for, after all, none of these communications have ever aided this world of matter, in knowledge, nor added solutions to the problems of life, for which mortals yearn.

It is the inventive genius, touched by the magic wand of the spirit of the times, that reveals to us the possibilities of the daily walks of life, and tells us of the usefulness of electrons, the utility of free energy, and lastly guides us into the laws of correspondences and their relative substances on terra firma, releasing the forces of the atom thru divisibility, and thus revolutionizing the wheels of progress unto final emancipation of the human race, and helping to direct the powers of the mind into channels of accomplishment, akin to a heavenly state, a state we all long for.

It is well to entertain thot waves dealing with the morrow, but it is self-evident that attending to our present needs will help lay a foundation unto the days yet to be revealed. Under certain conditions it is comforting to know that we shall meet somewhere, at some time, those in whom we show interest, but it is equally as well to have the assurance that "distance lends enchantment" when reduced to the minimum of our vision by laws scientific and absolute.

Only those souls seek "spirit return" who are void of faith in the Infinite, and pay no attention to the living word of God as expressed in the objective of nature. Once we learn the language of nature, and catch the divine spark underlying it all, we find ourselves linked in the unbroken chain of royal relation which reveals to us the contact of all our loved ones.

Once we can say: *Ever* here instead of *everywhere*, we shall be able to brush aside Omar Khayyam's veil, and cease lamenting: "there is a veil thru which I cannot see."

To Exercise

There is no doubt about it but that every person, irrespective of pursuits, exercises. But it all depends on the spirit in which we exercise. If involuntarily, forcibly, circumstantially, subjectively, negatively, then the results attained reflect nothing more but the conditions and environments in which we have performed our imposed part.

"The letter killeth," is the substance of keen observation, "The spirit alone imparts life." Just so! The spirit in which we do our thinking, speaking, study and labor, determines results comforting the heart and satisfying the mind.

The more spirit we put into our daily exercises the less exercises are required to gain the results which are within the province of such exercises. A prayer need not exhaust the language of a dictionary. A few words sensibly and intelligently uttered, with all the force of spirit, go farther than a tapelength sermon. Just a word only too often carries all the weight intended. A motion of the hand, prompted by the spirit, expounds a secret that would require voluminous language to equally as well convey an idea. Often a mere look, a glance, a frown, either betrays or reveals the motive of a soul.

We need to learn to apply and to practice the spirit of our being to realize the unlimited possibilities within and without.

Food For Thought

FERTILIZERS

Inasmuch as certain soils, especially those which are constantly worked, require fertilizers to insure good crops, even so the body calls for substances of a fertilizing nature.

When considering soils we need to know what substances are most needed, and what results we desire.

In some instances, phosphate and ammonia will suffice; others need gypsum, the latter frequently loosening up heavy soils, thus easing the burdens of cultivation.

Speaking of the human body we, too, must resort to fertilizers nature produces for our use.

While soils are treated by substances gained from the mineral kingdom, the higher organized body seeks to find its fertilizer in the vegetable kingdom. We have for this reason not only many varieties of mushrooms and weeds, but herbs as well, to tone up our system, wresting from it all a crop of vitality that makes us stronger, brings vigor, virility and buoyancy.

THE SCIENCE OF EATING

You don't mean to say that we intelligent, highly cultured and academically educated people need to learn how and what to eat? Just so! Even the best informed will forget, or will be imposed upon, and are liable to yield. We personally may not care for this or that—but there is a slight possibility for a tempter to be near; one we do not wish to offend—one we wish to please. Right here we are to assert our strength of

character and remember: "Yield not to temptation for yielding is sin."

We are to stick to our conviction—our knowledge. At all times select what is due you, and seasonable. Give thot to temperament and present needs. And then partake of your food with thankfulness of heart, recapitulating upon the processes employed by nature in the producing of earth's and heaven's endeavors.

FIBROIDAL AND CANCEROUS TROUBLES

Are first to be arrested in their progress before we attempt a cure. A cure can only be expected when a momentum of arrestment has been made possible. Progress of disease is sure to claim its toll. For this reason we must arrest the trouble from progressing. Such is best done by eating as little as possible, but by drinking substantial, wholesome, nutritious drinks, and using proper cathartics freely, so as to wash, cleanse, disinfect and purify the principal channels, and with it tone up the circulatory system, the nervous system, the glandular and the lymphatic side. This being done, other measures can be used to better advantage.

The milk diet is the best in all such cases, using eliminating or charged waters with the milk, so as to neutralize the substance of the milk. In a milk diet a large glass (almost a pint) should be used every two and a half hours.

TUBERCULAR OR CONSUMPTIVE TROUBLES

In either or all cases of symptomatic or organic troubles we need to charge the blood. This is best done by first attending to our breathing. Exercises should be taken every two and a half hours for at least ten minutes at a time.

We have to learn to breathe so as not to move the chest wall. In-breathing has to be controlled by the

contracting of all the abdominal muscles, so as to expand the floating ribs, while in the out-breathing the abdomen extends and the floating ribs drop.

MORNING EXERCISES

Slowly, but surely, the thinking world is awakening to the necessity of early morning exercises, and like animals, after a good night's rest, go thru various poses of one minute's duration each, so as to get nerves and muscles into line, increasing the dynamic capacity for physical and mental exertion. As we grow to become mental beings, depending upon nerve and brain for activity, the muscles have to be kept in trim to retain good health and with it a good disposition to enjoy life as well as ability to apply our gifts and talents to an advantage.

EXTREMES

It seems to be the only way: this world has to run in extremes. First one thing, then another. Even the best of us are caught by that wave of extreme measures. Perhaps there is a reason for it. Maybe nature herself indulges in extreme measures. On the one hand she produces lavishly, beyond measure, shows fertility and invites possibilities that know no limit, and then, a step farther, she lays bare her wastes and unredeemable plains. In one locality she bubbles over with an abundance of strenuous and towering cataracts, to an extent that reveals absolute waste of her vast treasures, and in another locality she is as dry as Ezekiel's boneyard, making it impossible for a pilgrim to tarry over night. Yes, nature herself manifests in extremes. Perhaps here we may find the cause of inherited tendencies, we, tho thinking beings, have not yet learnt to

harness conditions owing to our too close relation to nature and her forces, which lack the sense of judgment, being guided by blind powers according to set, or fixed, rules. Nothing can make a change for the better except Intelligence. But that intelligence is no longer to be expected from any other realm but that which comes thru human endeavor. It is for man to realize that power within and direct it into channels of daily walks that the extremes may be made to polarize—even as spirit polarizes in matter. Once we follow principle rather than notions we shall be able to apply our gifts and talents to better advantage, and extremes vanish before the amalgamating mind upon which progress is based.

LIVING IN OUR MIND

Tho many there are who deny the power of mind over matter, and prove thru their denials a degree of mentality, they nevertheless pride themselves of superiority. Such mind is limited, and consequently the realm of their operations is equally as small. Those who have a larger scope of mentality are able to increase their state of activity—still, all live in their mind. Their very dreams, visions, imaginings, hallucinations, mind-wandering, ideas and schemes, are but operations of their mind. What one misses in the daily walks of life—thus in reality, he may go thru it all in the panorama of mental flights. Even delight and pleasure, love and passion, scenes and adventure, possessions and pain, one and all, may be experienced in the mind without them ever being carried into realization of the objective world.

Mind is a pernickity piece of mechanism and we may use it for good or ill.

PREMIUM ON THINKING

Dr. C. A. Mercier has provided an endowment for a chair of rational logic at Oxford. Mercier designated that: "The purpose of this foundation is that students may be taught not what Aristotle or any one else thought about reasoning, but how to think clearly and reason correctly and to form opinions on rational grounds.

"The professor is to be chosen for his ability to think and reason and teach and not for his acquaintance with books on logic.

"In selecting the professor one who knows neither Greek nor German is to be given first chance; who knows Greek but not German, second chance; who knows German but not Greek, third; and who knows both Greek and German, fourth."

BETTER DAYS

Yes, better days are coming. Those now past are like an account withdrawn—with credit gone. We must pay attention to the days yet to be revealed to us. To meet them advantageously we have to pay attention to our present needs, and simultaneously bear in mind our future. Without attention to the latter we are apt to come to grief again. To live into the day is equal to living beyond our means. To come out even is like getting nothing more than our seed back when harvesting. Such a state brings great sorrow, and practically cripples our investment. We must have a long head, which means we need to consider acquisitiveness, accumulation, calculation, perception, good judgment and deduction.

Figuring closely, at the same time using every nerve and straining every muscle, will assure us the coming of better days.

ACT A FACT

After we have said all that can be said we are ready to start all over again. Such is the average trend. Not so with those who have a mind all their own. After a thing has been defined, a theme analyzed, the true thinker sets to work to prove claim, as he does in ordinary or preemptory pursuits where we have to prove up on a claim. Even so we must prove our claims thru the daily walks of life, indisputably and honorably. Then alone can we claim facts. Demonstration is the only stubborn fact that will annul all disputes. The best of arguments fall to the ground before a single demonstration. Here is where we have to make an admission in our most humble submission. Prove by demonstration and make the act a fact.

My Prayer

Lift the veil before my eyes,
Tear from my mind the shield of lies,
Rend from my soul the web of sophistries;
Yea, tho I sicken, shirk and flee,
God, give me eyes—Thy truth to see.

Send me no song so honey-sweet
That I forget the lesser beat
Of life—the striking discord of the street.
Strike me with terror as a spear,
But, give me ears—Thy truth to hear.

Grant me the will to pray for light,
For visions transcendent to sight,
And dreams that are not of the passing night
Yield, at what price Thou shalt demand
A heart—Thy truth to understand.

S. D. C.

Declaration of Mazdaznan

PART ONE

Mazdaznan is "the Eternal Religion that stands behind all other religions," revealing the tie that binds finite man to his Infinite God—MAZDA—and is acknowledged by the world at large thru its own recognized authorities as the "religion that stands behind all other religions," and as "a complete system of education that has no equal."

2. Mazdaznan is organized from Eternity to Eternity, and in revelations and literary wealth offers surprises equal to those of the growth of the seasons, keeping abreast with the demands and requirements of Time.

3. Mazdaznan declares to be the oldest and most comprehensive system ever devised by man or revealed by God, embracing as it does every Essential Truth upon which are founded all systems of religion, philosophy, science and sociology—from that of Ainyahita to Zarathushtra, Jesus to the Shoshyants, from Ancient Thought to Modern Thought. The systematizing of the incomparable teachings of Mazdaznan are founded on experience and observation as guided by intuition and reason, and stress is laid upon the practical demonstration of Truth.

4. Mazdaznan declares that thruout Space moves the ever-creative Thought of Mazda commanding activity and life, expressing the designs of Intelligence thru complex manifestations, verifying its limitlessness thru the ariety in Matter.

5. Mazdaznan denies not the Existence of Matter and its consequent Processes of Evolution thru the

four dimensions of Space, but holds the latter to be dependent on our Mental Perception, recognizing in the Variation of Manifestation a Complex Whole.

6. Mazdaznan declares that: Thought is the center of manifesting ideas of the Past or Future, and wherever conscious of its Presence in the Realm of Spirit, Soul, Mind and Body, equalizing the Elementary, Mineral, Vegetable and Animal in sum and substance, Life Eternal stands out before it all as the ever-active factor, realizing the Absolute in All Things.

7. Mazdaznan declares the Supreme to be in All Forms of Manifestation, animate and inanimate, and realizes in the Hearts of All Mankind the presence of *the* Temple of God, who is a "God of the Living, and not a God of the Dead."

8. Mazdaznan declares that God has manifested, is now manifest; but is neither limited to the form of a Man, nor the form of a Woman, for Space and Time abound with endless formation.

9. Mazdaznan declares that:

a. *Religion*, to be such, must prove by virtue of daily exercise the immanent knowledge revealing the tie that binds finite Man to his Infinite God as the only Source of Life, Light and Love.

b. *Philosophy*, to be of any value to the Individual, must deal with questions of vital importance, meeting the requirements of Time, proven by facts undeniable and superior to the planetary and universal conditions.

c. *Science*, to be of benefit, needs to confine itself to Nature and Nature's Laws, proving by virtue of corresponding relation between the objects of life the manifestation of variety as a means to an end, considering the processes of Creation and Evolution as ever changing but never ending.

d. *Sociology* is to meet the requirements of Time, showing by means of self-respect, right conduct, behavior and the exercise of individual rights, the possibility of union and harmony in the blending of individual complexity, recognizing that all is perfect in its own sphere, phase and place, revealing the dual nature in Man as the only path of salvation.

10. Mazdaznan recognizes the systems of religion, philosophy, science and sociology as means to an end and not the end of man's achievements. Purely means to aid and assist the invalid mind to gain a foretaste of Truth and to stimulate the thought unto efforts leading unto an understanding of Truth impressed in the individual and expressed thru the collective state.

11. Mazdaznan declares that: The greater the variety of ideas, and the farther-reaching the complexity of Thought entertained, the grander the sublimity of the forthcoming of the Divine Individuality in Man.

12. Mazdaznan declares that the Principle of Life contains the solution to all Problems of Life, and that the recognition of it corresponds according to the degree of unfoldment of one's attributes, in which no one but the Individual concerned poses as the principal factor.

13. Mazdaznan is the Thought of Masters or the Master-Thought that masters all things of Destiny for our good here, now and forever.

14. Mazdaznan is a message unto all mankind, irrespective as to creed, caste or color, declaring "Peace that surpasseth all understanding" and removes all misunderstanding.

15. Mazdaznan declares that in the recognition of Our Being *not denials*, but the *confession* of the conditions and the environments accumulated by ignorance

thru the process of Creation and Evolution, will deliver us from the temptations of Time and unfold the light of Higher Understanding.

16. Mazdaznan declares that Man's entity is the *focalization* of God's Intelligence manifesting attributes of Spirit, Soul and Mind, and recognizes in the body of Man the *crystallization* of Substance, guided thru uncountable processes of Creations and Evolutions, passing thru the lower strata of Matter as revealed thru the Elementary, the Mineral, the Vegetable, the Animal, and lastly, to that of the form of Man, the culminating point of all intelligences and energies, celestial and terrestrial.

17. Mazdaznan declares the key unto Wisdom to lie in the Power of Breath obtained thru the efficacy of rhythmic prayers and songs *on the breath* and the application of scientific faith resulting from the religious practices and exercises of Thought, leading unto the understanding of all the Problems of Life, which knowledge of things is Man's birthright and inheritance.

18. Mazdaznan declares with the thought of the Blessed Ainyahita that each consecutive generation is the culmination of not only the preceding one as to matter and mind relative to lineage, recognizing in each and every Man all of the accomplishments of all the minds of Man of preceding existences and all ancestry since the world began, but, furthermore, takes for granted that the Spirit of the Fathers lives in their Children as declared by Zarathushtra, having absolute faith in Jesus, who declared that "Even greater things than these ye shall do," and concludes that each and every Man possesses the qualities, properties and propensities, physical, mental, spiritual and divine, of all

the generations past, and that each man is the reincarnation of all preceding accomplishments and attainments, simply awaiting opportunities suitable unto the application of these hidden talents. To enable Man to redeem the qualities of past thought, framing the same into manifestations of newer thought, Mazdaznan proposes the only infallible Plan of Salvation assuring final Redemption, and with it the realization of a Perfect Life, now and forever.

19. Mazdaznan declares that the Infallible Plan of Salvation lies in the application of Processes of Purification leading unto Regeneration, with the first step essential unto Salvation from Ancestral Ties thru the efficacy of rhythmic prayers and songs breathed *on the breath*, the utterance of language whereof, guided by Thought, imparts freedom to the dynamics of Life, assuring more perfect harmonic action thruout the body and its corresponding factors, quickening the latent forces to renewed operations, effecting Restoration; filling the heretofore unclaimed energies with *Galama*, the Centralizing Life Principle, which, when retained by organic tendencies, induces consciousness and with it brings about the Immediate Conception of Man born again, and born of the Spirit.

Regeneration—Chemical Reaction

The systems of healing in *Materia Medica* deal with effect or symptoms of disease only, and invariably neglect to remove the cause, although using as a motto, "Remove the cause and the effect ceases." But can they do it? Your mental attitude alone will not remove the trouble. You must find the cause of all disease, regardless of the form in which it presents itself.

That terrible headache, that shooting pain in the side should not bother you at all. Instead, trace the cause, direct or indirect. You complain of lung trouble, diseased kidneys, torpid liver, etc., which in reality is a reflexion or symptom of a more serious malady. If your stomach were really sick, you would not be able to even drink water.

Most disorders arise from in exertion or deficient generative action. In the cure of such conditions you must consider two principal factors, the digestive organs and the *generatives*.

Before taking up the latter it will be well to mention the digestives, with their many complications, all of which result from abnormal habits of living. The alimentary is unable to carry off all the waste matter and daily evacuations are no assurance of a clean colon. Such a state invites the growth of disease-breeding germs, which are in turn carried to vital organs through the portal veins and lymphatics, thereby retarding the action of the nervous system and the generation of electric fluids so necessary to brain activity and a clear mind. As a result you are more or less accumulating worms and maggots, besides weak ning the nervous system. You should, therefore, make it a point to thoroughly clean out the alimentary canal from time to time. The best method is the use of grated carrots with anise seeds, garlic on toast or in hot milk, or Australian Oil of Eucalyptus. To improve alvine calls, anoint the rectum with a good cream or Almond Oil at least twice a week.

As mentioned above, most, if not all ailments, are the result of insufficient action of the generatives. To the extent that these vital organs are deficient in supplying the other organs with the required amount of electriciety, magnetism and

chemicalization, you will become conscious of reflex troubles, sympathetic and affective disorders. You can now realize why it was that you tried to treat the stomach or liver—in fact, everything except that which should have been treated long ago, and that you neglected. If you will pay more attention to the generatives, all else will adjust itself.

In the meantime you may use a few simple little means to assist nature and stimulate action. There is nothing better than a disinfectant used internally. Regardless of claims made by the medical authorities, we know there are only two disinfectants in the world that will do the work—Permanganate of Potash and Australian Oil of Eucalyptus. It is best to use both. Take three small crystals of Permanganate of Potash, dissolve in a glassful of water and wash the mouth thoroughly. The last portion may be swallowed on an empty stomach. Also draw up a small quantity through the nostrils and expectorate. Repeat daily for several months if necessary.

How can you reclaim the generative organs to the point where they will supply the system with all of the elements required to recover the lacking magnetism, electricity and chemicalization? There is a process of chemicalization going on continuously in the system, and if that is retarded you feel weak physically.

A person says: "I don't know what's the matter with me—I am not myself at all. I have no special trouble, but just feel negative and run down." Chemicalization is lacking and the electricity is low, as is also the magnetism.

Can you regain the lost energies by eating? Or by exercising, deep breathing, etc.? You can stimulate the system by

arousing skin action and circulation of the blood, which again will expand the nervous system and make the brain more active. But neither diet nor breathing can make up for that which is confined to the generative action alone. With all the care and attention to food selection and also to the dynamics, you must raise the generative action to an absolutely normal point. This is accomplished by hot and cold water applications and the use of Australian Oil of Eucalyptus, Sassafras and Camphor, which compound we choose to call "Menphor."

Take three to seven drops of the compound Menphor, after having first used Permanganate of Potash. Before retiring at night you may anoint the generatives with equal parts of Menphor and Petrolatum or Almond Oil after first bathing the parts in warm water containing a few prisms of Permanganate of Potash. Also pour two or three drops on cotton and insert into the rectum over night. And that's all there is to it—your trouble will soon be over. Of course, you are to use hot water and sun-baths, but then you are expected to do that anyhow.

In all troubles, whether generative or otherwise, use the simple treatment of Oil of Eucalyptus for 21 days. You will at once notice the wonderful effect and save yourself much unnecessary trouble.

For that sour stomach in the morning, that drawing sensation in the back and other disturbances (all due to insufficient generation), you may adjust by using Eucalyptus.

Whenever you are constipated and become feverish, the best remedy is a good laxative, regulating alvine calls with Russian Petrolatum, recognized by the world's most eminent physicians as an unfailing remedy. You should never overwork the liver by continuously taking pills and cathartics. There is absolutely nothing to equal the Russian Petrolatum. If you have to buy the American Oil see to it that you get the Russian

(Continued on page 244)

All Seeing

Teaching by sight methods, such as slides, charts and pictures have taken rapid strides since the advent of the movies. The photo obviates the danger of a child forming an incorrect mental picture as it reads the written page. It is easy enough to call objects to mind with which the child is familiar, but the subject of vegetable, animal, bird and insect life unknown, may recall a description from an unreliable source. For instance, a child was once told that alligators were "horrid creatures" living in swamps, feeding on "piccaninnies." Having seen a negro baby, it associated the two so that the mere mention of an alligator caused a shock to the nervous system of this child with a sensitive and imaginative mind.

To be sure the city child has the zoo, but now with movie theatres on every corner they take the lead. Where lions and tigers may be seen in their native jungles, this robs them of their terror, as the plot of the play makes man victorious.

When we stop to consider that the elimination of fear will mark a new era in the world's progress, we see another cause for rejoicing in the photo play. When they become purely educational, purged of their misleading tragedies and incorrect comedies, their value will be enhanced beyond measure.

At present, art and amateur theatrical entertainments staged by society have taken the form of pageants depicting events, both ancient and modern. One recently given by the wealthy in this city, ostensibly for charity, was the most costly and elaborate of its kind in modern times, "turning back history thousands

of years," and netting thousands of dollars for the Lay-in Hospital.

It was an instance where extremes were needed. Helpless mothers and babes furnished the ideal and wealth made it possible. To us there is a deeper meaning than the one ostensibly given by those responsible for its production. Truth in the teachings of the ancient must be promulgated to save the world, and those having leisure and opportunity, not enjoyed by the masses could put their time and money to no better use than poring over books in libraries to find descriptions of manners and customs of ancient times and reproducing in a way as correctly as possible the splendors of a period gone by.

The sight method, like music, is universal language.

The pageant of the East portrayed twenty events of ancient times, and required sixteen hundred people to play the parts, and even at that, King Solomon was limited to some fifty-odd wives. Of course, Aphrodite was left out, having the legitimate stage for its use where it did, and still does serve as the red scarf of the toreador to anger the bull in the arena, being in like manner, emotional, as those ecclesiastics who entertain not without foundation a secret fear of the revival of things ancient.

It is fear that is actuating them to drag out the blue pot and paint a set of laws to blot out all the joys of the sunshine.

The pageant mentioned was led by Isis and Osiris with forty followers in blue, green and silver, celebrating the spring rising of the Nile. The spirit of this festival has a deep significance to those understanding the part that ancient Egypt played in the then time civilization and the part handed down to us as a birthright.

Following them came Zoroaster in a coat of gold, whom they called a "Sun God." It seemed that Zoroaster had everything in our solar system with him, which was as our English cousins say, "quite right and proper." He was followed by the sun and moon and the four seasons of the year—spring, summer, autumn and winter—with all their wealth of coloring. Next came twelve beautiful young women, representing the twelve signs of the Zodiac, followed by thirty men and women as the days of the month. The streets of Cairo were made attractive by the gorgeous dress of many nations of antiquity. Real elephants, camels and donkeys, limited, it is true, in number, but like Nazimova, capable of playing different parts in one show with a change of trappings.

A Persian Court and betrothal, and Omar Khayyam under a tree, with his jug, a loaf of bread and "thou." He is not quite our ideal of the great poet, but there are limitations as to the matter of selection, even in society in the "Queen City of the Middle West." What Cleopatra lacked in vampishness she atoned for with jewels. The litters borne by handsome youths yielded satisfaction to those accustomed to have their whim gratified. Those to whom the slaying of animals has brot renown and those whose ancestors came as steerage passengers to become money kings, forgot the immediate past and became kings and queens by birth for the time being.

To society, one and all, we owe thanks in making a great pageant possible.

Now that the binocular natural vision camera has been invented by P. J. Berggran, we shall see pictures with depth and symmetry, as they are in real life, and people will continue to be educated, thereby forgetful that a man was imprisoned three years to bring it

about, but only those who have endured like confinement could realize it, and they know that only a high ideal could sustain the mind.

Many have worked longer for not nearly so great a blessing to humanity. Now, all cameras may be arranged with two mechanical eyes instead of one. The strain of looking with two eyes upon a picture made by one, will be relieved. This will, if successfully carried out, continue to bless generations to come and teaching by the screen methods, like aviation and radiography, are still in their infancy, and future generations will not only hear grand opera in Chicago, New York and London in one and the same night, but they may see them as well.

Some time ago, as if in answer to a thot entertained we saw thrown upon a movie screen, all the beauty spots along rivers, streams, lakes and brooklets of our native state. What expense, hours of inconvenience and loss of time for any but the camera man to visit all those places nestling in the lap of, and winding in and out about the foothills of the Alleghanies to sweep away in broad valleys. Constant travel and weariness, no doubt, had worn the keen edge of enjoyment off the mind of the camera man, but it had not dimmed the artist's eye for view and scenic effects. For the few cents of admission, it was spread out before us. We felt a deep and unusual sense of gratitude to the man who tramped with the camera, the producer, the management, and even the audience for helping bear the expenses.

Broader grows the horizon of mankind and stronger grows the desire to investigate other planets. Inventive genius is determined to find a way, the way of the lens.

Teaching by means of the Open Book of Nature will eventually uproot dogmas and creeds, and lift man out

of ignorance where the written word has confined him. When we first took up the study of geology, we received a mental shock to find the great age of this old world of ours, but now the various stages of the earth's formative period was made plain to us, and when we saw in a slab of rock the imprints of web feet in the museum, we seemed to have a sort of vision of what followed, like Adam is said to have had when he named the animals, as creation passed before him. So great is the effect of sight psychic or otherwise.

There hung the slab with the footprint made by the water's edge.

No less an unbiased authority than H. C. Wells tells us how astonished he was to find in Soviet Russia the most complete method of teaching by sight. Soviet Russia, whom we think of as wild and unkempt, fierce and aggressive. There is quite another characteristic, and that is progressive. The Russian has, deep down in his heart, a big ideal, and is beseeching the world to help make it possible.

Mr. Wells said, by means of slides, pictures on the walls, maps, boards and free hand sketches, it was possible to follow the day's lessons without knowing a word of the language. All the schools of this city are fitted with various means of teaching by sight that will continue to grow in excellence, and out of doors summer schools continue to grow in favor.

This method removes the bad taste from the mouth of confinement, and going to school becomes a joyful season of sport and recreation, quickening the mind and aiding the memory. It seems fitting that the favorite city of the movie stars should also be the home of this magazine, which takes front rank in nature studies.—*Zarlivana Marvin.*



MOTHER'S VOICE

Edited by Maria Rose Ruth Hilton

No Nation can rise above the level of its Womanhood



Motherhood

All scientific measures will fail in giving satisfactory results unless certain points essential to future progress and development are observed and applied in the individual life. All the understanding in the world will not fit us for the great trust reposed in us as Mothers, unless we apply such knowledge and intelligence to the requisite needs of daily life.

Every woman is endowed with knowledge and understanding sufficient to enable her to perfectly fulfill her mission as a mother, if she will but apply such endowments *intelligently*.

Every intelligent woman realizes the importance of raising her own individual life out and above the limited, narrow confines of certain conditions and environments that have held her enslaved in the past; and it is that she may avoid the fatal error of repetition of like mistakes that attention is called to the great need of *using* her God-given intelligence with *understanding*, as well as applying her knowledge and understanding with *intelligence*.

Woman is so richly endowed by nature that she has but to realize her wonderful endowments and then to call them forth, using her gifts, talents and attributes toward the construction of a perfect body. The body must express perfection in order that the mind, soul

and spirit may be *free* to impart the knowledge of the *higher nature*; for it is these that contain the power that is to emancipate woman and fit her for her rightful place and position in life.

True, altho the body is but the phenomenal envelope that holds the divine Ego, still it is the *foundation* upon which all manifestation rests here in matter. To have a perfect body means to give the higher nature a *perfect* instrument thru which to express the boundlessness of Infinite Intelligence.

Equalization

It is of vital importance to study ourselves so that we become proficient in the knowledge of the power of attraction and repulsion and in learning to discern the world-wide difference between the magnetic vibrations and the electrism in its negative and positive effects upon the physical being.

Every being is marked with sexual propensities, but before their proper functions may be understood it will be necessary for us to become acquainted with them not only from an anatomical point of view, not only from their usefulness for physical ends, but their influence upon the human system in general. We know that whatever there is in this world of manifestation is for a purpose and use, but thru misunderstanding and misapplication the good may be misused and its purpose lost, while a curse follows such actions instead of a blessing.

The sex question is of vital importance indeed, and even after having taken this subject into consideration from every possible point of view, not enuf can be said. When we come to think it all over and give the subject due thot we will soon have to admit that we stand

before a great problem which holds more mystery of the life problem than we would ever have anticipated, and that here questions are to be solved that are perplexing to science, religion and sociology. This subject, which should be the theme of our innermost study, which would reveal to us our relation to each other and solve the problem of life in its entirety, is being not only overlooked but even ignored by the average person, and sin, sickness, tribulation, poverty, injustice, war, and bloodshed with all the unbalanced conditions of a system such as we find ourselves enslaved in, must be the natural consequence. We like to boast and flatter ourselves, from a certain aspect, that we are the progenitors of our destinies, that our success or failure lies within our power, that we may change our conditions or destiny, that we have power to remove our environments away from us. Our statements are true, but what premises do we take to prove these statements? In how far do we put them into practice in our own lives? If we fail to prove any of our statements thru and by our own lives, then the premise taken is wrong, is theoretic, and we simply put forth claims to substantiate that which is beyond our ability. We thus only deceive ourselves, using these claims as objects for self-suggestive and hypnotic ends. We merely force our functions of imagination to lull us into sleep and stupefy and stimulate our investigative functions instead of rising above these lower conditions of manifestation and developing our instrument to a degree by means of which we may effect higher purposes and diviner ends.

There must be some incentive that brings the sexes together, some force, some power that attracts them. It is noticed in the domains below our stations in life, it is noticed in the vibratory domains above.

Even as mere children we feel this strange influence upon us, and under normal conditions as males we take more to females, and as females we are always more attracted to males. The stronger the opposite conditions of sex is marked, the greater the desire for attraction, the greater the power of attracting. Magnetism is the blending of the emanation and correlation of vibrations purely ethereal or spiritual, and altho in its highest in the male or the female, will not exercise any influence over the one or the other toward attraction, if equalized in their electric tendency, which is both negative and positive. Life, which is cellular in its manifestation, is carried forward by electric action and reaction.

This is a stupendous question and worthy of our consideration as it offers a realm of study which unfolds to our minds the greatest of life's problems. The electric nature, which is purely physical, manifests not in love but like and dislike, or affection and passion—passion the positive influence or reactive condition of electrism, and affection, the negative influence or active condition. The electric is manifest in both and where polarized there is no desire for physical contact. The man is negative-positive and woman positive-negative, yet where both are equally negative in vibration they become repulsive to each other, and vice versa. Where woman exercises her negative condition and blends into the positive reflex of the man with equal proportion, there two souls have found peace. Their liking consists in their mutual attraction, which is the greater or less as each is more or less magnetically developed, finally blending into the vibrations of love, otherwise their relation to each other is merely that of a physical nature and their affections turn into passion.

The Cause

Over two hundred years ago a Philosopher was heard to say: "One might wear any passion out of a family by culture, as skillful gardeners blot a color out of a tulip that hurts its beauty." Certainly something must be wrong with the methods used by those seeking to bring about Race-Regeneration. Perchance it was the case of the "blind leading the blind." The great work whether it be that of social or individual regeneration must take place in the personal life first.

Man cannot lead an aggregation of men farther on the way of enlightenment than his own experiences have led *him*. The difficulty with most of the World's Social Reformers is that they, themselves, need *re-forming*. The vices which they endeavor to suppress in others, they themselves continue to indulge in, and as long as the individual persists in violating nature's laws what hope is there for society at large. As long as the blood of mankind is being polluted by a false and depraved appetite, so long civilization will be swept away by plagues, pestilences and all kinds of disintegrating diseases. The pernicious habit of meat eating alone is sufficient to fill the earth with the miasma of foul and loathsome diseases. Any poison taken into the system continuously and persistently must ultimately result in *Blood Poisoning* and here is where tuberculosis, cancers, fibroidal growths, etc., have their origin.

The meat eating, tobacco and liquor habits have polluted the whole western world and civilization is now bowed down to death and the grave as the result of transgressing the laws of life—the laws of nature.

Again it must be said that only thru conscientious

application of Breath, Exercise and Diet can man be restored to Health and Happiness.

If *transgressing* the laws of nature has wrought man's undoing, then *obedience* to the law means restitution and must reinstate him back again into his original place and position. The plan of man's redemption may be simple and easy but it can also be made very difficult—most of mankind seems to prefer the latter, for after all, man will choose the rough and rugged path rather than the straight and smooth one—for this reason, only now and then may be found a person sufficiently in earnest to stand the test of time.

Easter Morn

Again rebirth,
A reclaimed Earth!
The Holy Bride
Of Eastertide,
Brings Peace again
To hearts of men.

The old has passed,
Conscious at last,
Our Christ is born!
Hearts once forlorn
Arise and sing,
Hail, to our King!

With upturned hands
Throughout the lands;
Proclaim, *re-birth!*
A redeemed Earth,
On Easter morn

My Christ Child's born!

—*Lydia Florence.*



FEDERATOR



Edited by Nellie Wheelwright

Study of Man

As there is no end to matter and no end to space, there is no end to study, in particular, when the subject is that of the study of man. Here we are confronted with a theme that takes us into many channels which cover the ground of creation and evolution. In fact, all subject matter is dependent upon man and his perception. Without man there would not be anything to give thot to. Thru the presence of man everything becomes animated and alive with reality. What is a forest without the presence of man to give thot to? What the canyons with towering mountains on either side? What the desert but an empty waste? The presence of man imparts to it all an aspect that reveals worth and value. Yet even man is nought unless the higher propensities that mark him and place him into a class all his own—and different from all the rest of creation—asserts himself to the fullest possible extent of application. To possess is not a virtue, not until such possessions can be utilized to an advantage. It is for this very reason that nature has devised many steps and with it called out endowments conducive to progress and advancement.

The Black man makes first his appearance on earth that thru him deficiencies may be revealed and with it adjustments introduced.

The Brown race follows as an improvement upon the

Black, and tho revealing the latent powers of the Black, nevertheless, proves that further steps become necessary to quicken propensities conducive unto the realization of higher desires.

Then the Olive-Green race follows the Brown, that certain faculties may be brot into play. And here again it is shown that Intelligence seeks not only to break thru the thicket of mental uncertainties but it also desires lines of demarcation. For this reason the Dusk race evolves from out of the Olive-Green that the higher aspiration may find a receptacle more in conformity with the concept of advancement.

And as the various propensities unto higher aspiration seemingly become exhausted the mind seeks new channels, and a wider scope thru which to express its boundless operations.

Here we realize the necessity of another race, the Yellow, or Mongolian, taking up the trend of thot insufficiently developed in the Dusk. The Mongolian has the inborn power to reason upon lines intellectual and systematic. But even here are found separatists who aim for things more tangible and real. The loftiness of the Dusk is not sufficient to satisfy the higher concept, while the cold intellect of the Mongolian leaves a vacuum nothing seems to fill.

Here the *tao*, or path, is shown for another race to evolute from the White, or Aryan, race; a race endowed with the propensities unto consciousness—or theories made a fact. Here doubts are to be set aside, and ignorance annulled. But it is by no means an easy matter to strip the Aryan race of its ancestral ties,—of a five-fold racial relation. The Mongolian embodies four, the Dusk three, the Olive-Green two, the Brown but one preceding race, with all its deficiencies. The White or

Aryan race has the greatest, or most difficult task since, with the addition of higher endowments, the burdens of all former states are applied.

The divisions within a race—into tribes—have for their purpose to shake the yoke of ancestral ties and present a type of being akin to that of the image of God, as designed by an Infinite Intelligence.

Prehistoric Culture in Desert

A new prehistoric culture has been discovered in the desert in Southern Arizona. This is the first announcement of the discovery. To Prof. C. S. Sarle, of the University of Arizona, most of the credit is due. The writer has no hesitancy in making the announcement, after two winters' exploration, of the discovery adjacent to the city of Tucson.

Almost all of the archaeological research by various institutions in Arizona has been carried on north of a line drawn east and west thru the state capital—Phoenix. These comprise, chiefly, explorations of cliff dwellings and adjacent pueblos, while the desert regions, the present habitat of Pima and Papago Indians, have been overlooked, mainly because little of archaeological interest had been discovered there. But that portion of southern Arizona desert lying about Tucson has now been proved richer in remains of prehistoric tribes than any other section of the entire state.

A culture, so old and so primitive that the "chipped stone" age had not arrived when it lived and flourished, has been found in the desert. Whole mountain ranges were fortified by these ancient people so, that in times of stress and danger, they could desert their homes in the plains and valleys and take refuge in the fastnesses

and fortresses, which were probably impregnable to armies equipped with the weapons of that distant day.

A single skeleton remains of the myriads who peopled that country in that far-off period. From its burial place beneath the flooring of a stone-walled home, now covered with desert sand, the skeleton has been dragged forth. The skull shows the people who were sufficiently advanced in engineering to fortify whole mountains, construct irrigation ditches and build stone houses and were withal such poor soldiers as not to have reached the age of chipped stones, were an entirely different people from the cliff dwellers of the southwest and also from the forebears of the Pimas and Papagos.

The newly discovered ancient people were prolific. In a country which is now a desert they had many towns. Thirty-six sites of prehistoric villages, the walls of which today show the lower course of stone, each contained nearly seventy rooms and compounds, have been located. None of these had ever before been viewed by scientists. Three of these ruins are in a fine state of preservation. They lie on the slopes of the Tornilita mountains. The other thirty-three were probably of similar construction, but they now lie beneath the floor of the desert, and today shows them only as mounds covered with sand.

A vast amount of material from all the thirty-six sites has been collected. There were unchipped knives of a blue-black rock, beautifully shaped and decorated pottery, grooved stone axes, metates and manos, shell bracelets, hammer stones, stone saws, etc. Nearly all these villages are located near mountain ranges that had been fortified as for places of refuge from enemies.

The most conspicuous fortified mountain lies near the city of Tucson; it rises 3,000 feet above the surrounding

desert. Its slopes are thickly covered with loose volcanic rock. At its northern base are the ruins of an extensive village. On the flood plain of the Santa Cruz river are one or more villages. Between this group of towns and the high walled mountain is a rocky spur, the summit of which shows a well defined fortification. The mountain itself, called Mount Tumanoc, is protected by three distinct lines of fortifications—two walls built of loose rock zigzag about the slope more than half way to the top, while a third fort crowns the edge of the summit. On the summit itself are what seemed to be a collection of rooms or small houses to the number of two hundred. These were once thot to be graves.

Examination of these thirty-six ruined pueblos or towns, indicated a notable lack of projectile points and weapons of war. Very few axes were found, and not over half a dozen arrow points, showing a marked contrast to villages occupied by the warrior tribes of the north in prehistoric times. These ancient people left their story in pictographs on the smooth walls and rocks of the mountains, but none today can read the story. The dry mountain air of the desert has preserved these pictographic works in almost their pristine condition, but the mystery in the eyes of the Sphinx is not deeper than the story told by the Picture rocks of the desert.

There is a small fortified mountain, upon the summit of which stand fifteen small stone towers, probably used as lookout towers by the ancients. Seven feet of the walls of one are still standing.

So far as known but one skeleton, which can be said to belong to the ancient desert people who occupied these villages, has been recovered. This skeleton was found beneath the floor of a house ruin in the village at

the northern base of Mount Tumanoc. The long bones of the skeleton had been placed in a bundle and the skull laid near the end. The leg and arm bones were mere shells, but the skull was removed from the excavation almost entire. It was presented to the University of Arizona.

Whereas, the present day Indians in that portion of the country have brachycephalic or round crania, the ancients who fortified the mountains and built the villages had heads which were dolichocephalic, or long, showing an entirely different race from that which now occupies that country.

In other villages, cremation was practiced by the ancients. Many mortuary jars containing bits of calcined human bones have been found. All the pottery from ancient village sites is of a high grade, both in texture and in decoration, which is in many colors and in intricate design. In shape there were a variety of many forms and some exceedingly large bowls, cups, spoons and vessels made to represent birds and reptiles.

The New Brew of Apocalypse

Wars of tomorrow are bound to come, in the opinion of M. Scelle, professor of Internal Law at Dijon, France, because:

1. A portion of Asiatic Turkey is pregnant with immediate conflict, even among the Allies. Four or five nations are engaged in this struggle.
2. The Baltic competition is more bitter than ever.
3. The Saar Valley contains the germs of a conflict for the future.

4. The blaze may break out in the Ruhr at any moment.

5. Patchwork reconstruction of Poland, the Danzig corridor and the isolation of East Prussia are so many wasps' nests of trouble.

6. Silesia is a burning question. Teschen puts Poland and Czecho-Slovakia in brutal opposition.

7. Yugoslavia cannot achieve her unity.

8. Reactionary Hungary is simply awaiting her hour to spring upon her neighbors.

9. Austria cannot live alone.

10. Bulgaria is sulky and stealthily is plotting revenge.

11. Greater Greece of the Sevres Treaty is an absurd and impossible conception.

12. Rumania is threatened by her neighbors on the Bessarabian and Transylvanian flanks.

13. Anglo-American rivalry.

14. Antagonism of the Japanese and Americans in the Pacific.

In addition to these "14 points," the French jurist calls attention to the problem of Soviet Russia and the "drive" of international communism against capitalism and republicanism the world over. He summons his countrymen to better knowledge of foreign politics, fiercer opposition to secret diplomacy, and more common sense and less heroics in dealing with German reparation. For the extreme policy of Foch and Poincaré he has naught but condemnation because of its failure to learn from France's own experience as a vanquished foe.

Bobbed Hair

Bobbed hair upon investigation is not a fad, but a scientific necessity. We are living in an age of utility and common sense. The time is ripe for us to understand and reason about all things, and more especially our bodies. In them we surely live, move and have our being. So it is not reasonable to say "bobbed hair is a fad," for we must investigate and give thot to that as well as many more pressing needs of the hour.

In other days homes were of a more permanent nature. There were large rooms, even dressing rooms larger than many bed rooms of today. There were spacious verandas and court yards, beautiful grounds. In those days one could care for long hair with much less imposition upon others. But now to comb and brush that hair in a small room, usually an overcrowded apartment, is almost a menace. The hair, the dust—not to say dandruff—flying about is *unsanitary*, to say the least.

We all know the hair should be washed frequently, the scalp treated and massaged. How easily and cleanly this can be done with short hair. With the hair being aired all the time how much sweeter is the personality of the woman.

Yes, it is truly scientific, and what is more, in step with the spirit of the times. It is another signpost pointing to the path leading to emancipation.

Earthquakes

The December 16th shock that played havoc in the Chinese province of Kansu, absolutely wiping off the map the city of Ping Liang, has brought out many interesting points to students of nature's phenomena. Prof. Bolton refers to it as follows :

"This shock literally made our globe tremble. The tremor, which was one of the largest on record, completely circuited the earth, but it was not until ten days had elapsed that the place of origin of the shock was known. The majority of earthquakes originate in the ocean, round the foot of islands and continents, and radiate inland. Comparatively few are due to volcanic action. They are most in evidence along slopes and folds in the crust, where the strata have a horizontal flow, as well as in comparatively new mountains, such as the Himalayas, Andes, and Alps, where the settling-down process is yet in progress. Nearly all earthquakes are caused by the stress of load at the base of mountains, and an intermittent deep-seated subterranean flow of stratified material.

"A fracture of the crust may produce a series of tremors, or after-shocks, announcing that the disturbed strata are settling to a state of equilibrium. Landslides and ocean waves may be produced by the sliding down of steep slopes and unstable shelves into the bed of the ocean, due to ocean currents. Force of gravity causes an intermittent readjustment of materials under the more sloping parts of the surface, together with a semi-rigid flow of strata round the continents. Contraction of the earth's nucleus creates horizontal pressure and fracture of the accommodating shell.

Earthquakes are manifested wherever bending of the

earth's crust is in evidence; while if this phenomenon occurs on the coast, it is accompanied by volcanic action. While explosions of volcanic foci have shaken the earth, as instance the Krakatoa eruption of 1883, yet nearly all these disturbances are attributed to a sudden yielding in the flow of material due to local overloading. Tremors originate in the earth's crust, which probably does not exceed thirty miles in thickness, and are usually within twelve miles of the surface. The greater pull of gravity on the earth's surface at new and full moons renders earthquakes more frequent at these periods. It is suggested that the accumulation of deep-seated steam of high pressure may escape through fissures to regions of low pressure, resulting in great explosions. Earthquakes appear also to be connected with change of barometric pressure. We have three principal types of waves accompanying a shock. The waves reach the observing station by three separate routes: first, in a direct line through the earth; secondly and thirdly, by traveling over the earth's surface in opposite directions from the point of origin, and reaching the observer from opposite points. From the time elapsing between the arrival of these three waves, it is possible to calculate the distance of the earthquake. Within the world's history about 14,000,000 of people have been swallowed up or killed by earthquakes. The modern science of seismology was practically originated by the late Professor Milne, who studied earthquakes in Japan, and for whom a chair of seismology was founded at the University of Tokyo. He invented the recording pendulum. On retiring he settled at Shide, Isle of Wight, where he established an observatory. He died in 1913, bequeathing his instruments to Oxford University."

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APRIL

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MAZDAZNAN

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DIAGNOSIS

A receding forehead does not denote spiritual base. The forehead receding simply points toward the spiritual propensities, which may not give the base, but rather reveal inclination as to high or low, which is gauged by the presence or absence of protrusions. Should there be a protrusion toward the left side, and above the ear, then it would show the spiritual as the first inclination. If there is no protrusion, but instead both sides above ear, and up to the top are equal, the top consequently flat, even marked up by ridges, it would mean that such a state belongs to the spiritual inclination in second, or low.

Again, the forehead may be high, broad, almost even and yet that person may not be intellectually based. Why not? Because in consideration of fullness all along the base of the head, particularly along the ears, back of same as far as the atlas, and then again over

the eyebrows and between them, reveals the physically based. As in that case there is an apparent fullness of the intellectual propensities, it will be found that the larger protrusion leans toward the left side, which denotes that the intellect is in the first inclination.

This leaves the case thus considered that with the spiritual in the second, and the intellectual in the first, the base is physical.

Then again there is fullness along and between the eyebrows, that fullness running up to and beyond the ears as far as the atlas and back of the head, so much so that at first sight such a one would appear as physically based, especially where the jaw is broad and set, the cheek bone protruding. And yet, upon examination we find that the right side does not correspond, the left protrudes more strongly. If so, then that person is *first* in inclination. Such inclination belongs to the strong or large type. The forehead, too, may be prominent, so much so that optic illusion would make us believe this person to be intellectually based. But no! We find a protrusion from center to the left ear somewhat fuller, tho, perhaps, very slightly so, or not at all, nevertheless we have our scruples about such a case and for this reason must consider the top part of the head. Here we find the large type of a spiritually based. With both sides of the top evenly developed. The crown recedes but slowly, nevertheless covers much ground. Quite frequently a student declares that type to belong to the class known as "Unicum." But not so. It is simply the large type of the spiritually based which are not as frequent as large intellectually based or large physically based. In fact, the last two named are very well represented in every walk of life, even in the lower strata, as only too frequently they are too

active and with it liable to blunder, passing thru many experiences and dragging others with them.

They are great promoters, very sanguine and hopeful, altho in the majority of cases they lose out in the end; the other fellow getting away with it, as it were.

It is well to study the determination of base and inclinations as to large or small types, as in so doing we are less liable to make mistakes, not only as to diagnosis, but above all things as to the reading of character or temperaments, a knowledge that assists greatly in taking life from an angle more conducive to happiness.

To Do With Understanding

There is a possibility of knowing a great many things and still we may be at a loss to know how to use our knowledge—we seem to lack understanding. We may be a walking dictionary and an encyclopedia, and yet, with all the knowledge at our finger tips, lack understanding to use our acquisitions to an advantage. We may lack the executive powers so necessary to direct our desires, or, we may not know that a formula must consist of the proper gravity of ingredients if the right effect is to result. We may possess all the knowledge of things and still be ignorant as to the use of same.

Lack of understanding plays havoc with individuals and a collective state alike. To have understanding in using the things of life must be our aim. We need to know of correspondences between the things of the objective before we may succeed in any of our ventures. Failures are due to lack of understanding the *modus operandi* of things appertaining to the daily walks of life. We must strive to familiarize ourselves with the laws of correspondences so as to lay our plan in a spirit of understanding.



SERMONETTES



The closer we watch the less we see how it is possible for things to be.

To psychologize and auto-suggestize is only another phase of exercising animal magnetism.

When we search we only too frequently discover more than we set out for.

The more intense, the more tense, until we become void of sense.

Over-population is not possible as long as a great number live in the past, a few in the present, and the majority dwell on the future.

Only what is within our reach is timely and good.

Even thinkers must think what they think about.

If you confide—you need no guide.

To confess a Supreme Being does not obligate, but to recognize God calls for allegiance.

Be still and know that in the world at large revenge is still sweet and meet.

He who seeks justice among men learns to see stars and feel the stripes.



SEASON HINTS



May-day makes old folks young and young folks gay.

And now for walks into fields, the woods, canyons, where streamlets are overflowing, or to mountain tops where among lofty pines we may listen to the sish recalling a long forgotten wish.

Here and there late dandelions and humble violets. Both are blood tonics. Just a little at a time will make you feel happy and turn your heart divine.

Asparagus is still to be had. Use it often, tho sparingly. It helps flush the kidneys and bladder.

Radishes should always be eaten when eggs are used.

Lettuce is still good, so are green onions and rhubarb; valuable especially for the nervous.

Sorrel should be used freely. It tones the blood and helps to eradicate cancerous tendencies.

Kale is soothing, cooling and conducive to strengthening the urethral ducts.

Strawberries should be eaten with whipped cream and doughnuts, triscuits, or rolled wheat on the side. In some cases the strawberries should be mashed and pressed thru fine sieve or cheesecloth.

Small berries, as a rule, should precede a meal, or we should make a meal of it in connection with biscuits.

Less fried foods at this time and the coming season.

Raw vegetables and uncooked cereals will do more for our restoration than any other form of treatment.

Stew beets and beet-tops together in tightly covered dish. Add a little oil so dish won't scorch. Use no water. Beets prepared in this manner will prove a tonic and eliminator at the same time.

As long as there is rhubarb on the market do not miss your opportunity. Eat raw in small quantities. Eaten for breakfast and dinner will prove an excellent eliminator.

Three small new potatoes in cream gravy will do more good than old potatoes by the peck. The new potato contains just enuf belladonna to tone the membranes and charge the nerves.

Memories

The Golden Mem'ries of the Sunlit Path
That through the mist of years return and shine
Inspire my days and in my dreams reveal
The charm and beauty of their aftermath;
Like azure pictures that bright scenes confine
In treasur'd alcoves, lock'd by magic seal.

And as I pause, the very stillness sounds
The whisper'd voices that my heart would hear;
And faces fair—so perfect in my sight,
Hover and caress, and tie again the bonds
That once were ours, now e'en more fondly dear
Because Time's visions gladden and delight.

—*Guromano.*

The Mazdaznan Philosophy

After we have learned to know a good thing we do not seem to have patience to allow Nature her course, but would, if needs be, force her to yield up her treasures. It is a law that we may assist Nature in her efforts, but if we force her to yield out of season she can give us only similarities to a hothouse growth. A hothouse grape may be delightful to the eye, but the taste discovers a lack of flavor and sweetness, the two requisites unto the quickening of the spirit of the fruit. A hothouse tomato may have a good color and be cooling to the taste, but it lacks the acidulous compounds that set the blood on fire. The hothouse pineapple appears well, but its juice has no toning virtues to the stomach. The flowers that bloom out of season or out of their clime are void of the fragrance which alone quickens the tender heart toward love.

The one object in Life is not *force*, but *assistance*. For this reason we are endowed with discrimination and judgment to feel our way thru Life. Nature will respond quickly to our efforts and yield to us her hidden treasures. To gain the showers of Nature's blessings we only need to take the right attitude, the proper stand, and view things from a premise that knows no fear. We must be conscious of the single Thought from which emanates reason. And reason does not sway between ideas and opinions; it considers not fancy or notions; *reason* plans, reflects and acts.

The purpose in Life is to solve all its problems, however stupendous or perplexing, and to make deductions, definitely, analytically, minutely and satisfactorily to the mind, whatever its attitude, be it on the ascendancy of the Infinite or the descendancy of the finite.

The attainments and achievements are not gained by study, but by *practice*. We may study and learn, still in the end it may be said of us in the words of the prophets: "They are ever learning, but *never* come to the *understanding* of the Truth."

Practice is the password that opens up the portals to the very secret chamber of Life and reveals the possibilities held out by the initiator before the altar. From the very anteroom of birth to that of the altar of knighthood each step is a *practice* which, in accordance to devotion, confidence and assurance, lifts man from out of a cold world of antiquity into the warmth of a circle of friendship.

And what does this *practice* consist of, you will ask. Before we shall give a definite answer we should like to know whether you have ever given the subject of the perpetuity of your own life a thought. You will, of course, immediately answer that the perpetuity of human life is dependent upon food. This is correct, but only in part, for if the perpetuity of life is food, then why should man not be able to live forever if he but continued to eat and drink? Food in part supplies the fuel, as it were, for the firing of tissue. But the building of the same is withheld by a power greater than that of matter—it is *Breath*.

Of what value would the best of mother's milk or attention by a world-renowned physician be to the newly born if that body were void of *Breath*?

If the child does not establish a breath independent of that of its mother—it is *dead*. It may, as far as appearances go, be perfectly formed and beautiful, all the internal organs placed to perfection, but—*there is no breath*. Without *breath* there is no perpetuity of life. *Living*, however well constructed otherwise. But that babe shall *breathe* it will accordingly

seek the fuel required for the furtherance of processes conducive to growth. The more regular that breath the more readily will the food be assimilated and used for developments. Any and every *irregularity* in the breath will make itself felt in the whole organism, and food partaken of will suffer improper attention by the organs, and the functions thus weakened will be unable to perform their part.

A lame mainspring in a watch will affect lameness in all the component parts, however well made and fitted they may be, and accordingly will the accuracy of time suffer.

Adjust the mainspring of your mechanical constitution and enjoy the proper time of your instrument, to whose variations there is no end. Keep the dynamics in order that the *spirit of life* about you may be drawn upon in its fulness and insure to you further developments.

Attend to the rhythm of your breath more regularly than you would to your meals, for the hour of breath is the hour of prayer, when the "spirit of the time" is revealed to your mind, calling you to realms beyond the ordinary concept, leading you into paths of greater success and achievements worth possessing.

Give yourself a few minutes morning, noon, evening and night, to empty your lungs to the utmost and take the draughts of vibrating air *on the breath*, watching every movement, every sensation, every motion, as *Galama*, the etheric life principle, enters your being. With every indrawn breath you will more fully realize the "power behind the throne" that sets your higher nature free.

Attend to your breathing first. Be regular about it and do it with attention, for "practice makes perfect." Having attended to your *practice* religiously, you will

be better fitted to find and select the proper food, in nature corresponding to the spirit of life within you, and with the same freshness and vigor of breath you will partake of your food, with each morsel giving thanks to the Bountiful Giver of these treasures of life that delight the soul and satisfy the mind.

Day by day, as the life-giving atoms collect within your bosom unto a congregation of godliness, your food will accordingly be turned into efforts of goodness calling out the hidden powers unto strength and vitality, invigorating every organ to renewed action, quickening the finer sympathetic nervous system toward processes not known to the embryonic being, and convert all of the pent-up substances of being into ethereal matter so necessary for the furtherance of brain development.

With each indrawn breath and attention to corresponding food all the latent powers, gifts, talents, endowments and attributes of the mind, the soul and the spirit awaken to consciousness and one by one adjust themselves to the conception of man's twelve senses, one by one revealing the most astounding truths, leading unto the discovery of the diverse channels of life which hold the treasures unto our happiness. Thought-wave upon thought-wave will inspire us to "be up and doing," while to possibilities and opportunities there is no end.

Peace comes to us thru revelation, and revelation depends on inspiration. All inspiration comes to the man who recognizes God, the creative principle, everywhere, in me and above me. Here we awaken to the full realization of what it means: "The God in whom we breathe (live), move and have our being."

From the evolutionary standpoint we take it for granted that everything evolves from out of the atomic realm of Ether, and this ever-creative substance permeates Space, while Time reveals in accordance to its gradations the end of crystallizing processes.

"It is all in the air," we ordinarily say, whereby we mean that the "spirit of the times" moves all things toward a goal of better ends. Creation is not the end of things, but the means unto an end.

To grasp more fully the purpose and destiny of Life and Nature man needs to find the storehouse of knowledge, from which he may draw at will and in accordance to requirement. To draw upon this storehouse he necessarily has to be in possession of means of exchange, or the key. This key and means of exchange come to man at birth. All of the Intelligence to put him *en rapport* and in correspondence with the desired object of his thought is born in man, while to the treasures of heaven and earth he is heir and joint heir.

To become conscious of the latent powers and forces which alone unlock the treasure-house of knowledge man must become harmonious with all the laws of Life and be in tune with the Infinite upon whom he desires to draw for wisdom.

Man is, indeed, a most wonderfully endowed instrument, but it takes a master hand to manipulate him. And that master hand is the invisible hand of our entity—our ego. But, like the Savior upon the waters of Galilee, "he sleepeth," while our little cargo is sinking under the great pressure of ancestral waves about us and the storms of suggestion over us. We are sinking! Still, fear not! Ask thy Savior, sleeping

within thee, to awaken. May the gentle breezes of thy quivering voice whisper into him the breath of thy life. And as you see him arising, rise with him, in all the majesty and glory of perfect manhood or womanhood, and command the winds and the waves to obey thy will. Will the storms of life obey? Certainly they will, but you must follow the law. Declare: "Peace, be still!" *on the breath.* Yea, "*Be still and know that I am—God.*"

*Every little insect finds its food, its shelter, and its rest.
The birds do fairly feast upon what's good, what's best.
Then every beast and reptile here and there enjoys its
life,*

*While plants just thrive and bloom galore in spite of
strife.*

*Yes, man alone is filled with ills and fears.
He does not comprehend the way; his eyes are filled
with tears.*

*And yet in all his sorrow, grief, and strife,
The still, small voice is offering him new life.
Let him remember, just for once and all,
That God is a bounteous giver to the big as well as to
the small.*

*We need so little that to think of it be fairly sin,
For with eating and drinking our life did not begin.
Oh, no, the life rests there where unknown is death;
Its origin is Infinite; its emanations—Breath.*

"Lift the chest as high as ever it will go, and keep it there throughout the whole process of singing, from a single note to a song. The object of the raised chest is threefold: 1. To get it out of the way and give free play to the lungs. 2. To give resonance to the voice. 3. To give presence."—*Interpretation in Song.*

HOME TALK

Such talks, though not in regular instalments, are, nevertheless, expected as they seem to be the only source of information regarding the movements of the Master. But the Master is not greatly interested when it comes to writing talks, owing to the fact that most of His precious time is occupied in answering correspondence. Some of the correspondence is rather minor in nature, and it is hoped that some day the dear people will cease to write in a strain that calls for an answer. Eighty per cent of the correspondence is absolutely superfluous as the questions asked are answered in the various publications. Some of the correspondence is nothing but "shop." We prefer question lists but not letters that have to be read through to locate the wishes of the correspondent. If we are expected to answer such voluminous correspondence as we are blessed with, we shall find ourselves compelled to engage a stenographer and typist. In that event correspondence no longer remains "private," besides we are not justified to increase the payroll. Such extra outlay will have to be met by the correspondents. Thus, what is not found in books, pamphlets, talks and otherwise, a donation, sufficient to warrant over-time, must accompany every letter.

The foregoing is not a theme we care to extend but to cut it short, we wish for the Saints of God on earth to know that we are still hale and hearty, while the work goes on with the course of Korshed, and the advance of the seasons.

We were delightfully surprised at the great interest shown by Fresnoites, revealing the latter's metropolitan air. A goodly number of highly evolved souls permeated with advance thought upon all lines of

Science and Faith, attended the meetings regularly. Our four weeks were well spent, and another capstone laid upon the immense structure of Emancipation. Twenty-six public lessons were given, besides social talks, equal in number. The Sunday services, too, have been greatly appreciated.

The work closed with the customary banquet, held at the spacious and most modern bungalow engaged by Daddy and Mother Maher, who, assisted by local associates of God, displayed thorough understanding of the art of food preparation in addition to their entertaining.

Dr. Ora Curteous Phillips, formerly Plenipotentiary to England, has taken charge of the local branch, and greater things are expected. The various committees, upon whose shoulders rests the success to be attained, are composed of Tony Plainer, Abbu Clementi, Sir Broadleigh, Paul Dietrich, Carl Mathias, Eily Clements Phillips and Lorraine Saylor. With these, and a goodly number of communicants, the work shows steady increase.

Including the visitors to the Fresno congregation were Louise Deirick, Cousin Nellie, Wm. K. and Anna Sandberg, Countess Theresa and Angelica Sandberg.

Among the many pleasant surprises was the presence of Mother and Daddy Pearce from Seattle, who remained for several weeks. In addition came Captain Carl Remstedt, Beda Sampson, Pearl Broadleigh, Toni and Lina Iverson, Mother Fiedler, Willy and Ma Remstedt, Brother Schmoler, Grandma Ellen M. Shaw, Bessie and Marie Groeschke, Kenneth H. Woolson, Lanita Rose Woolson and Roseanita Woolson.

Monday, April fourth, closing remarks were made at the Home of Truth, and with it the Master turned his attention to the Saints of Sacramento, where gath-

erings took place at the Jensen home Tuesday and Wednesday.

Thursday, April seventh, found us in San Francisco as guests of the Tilton household, where we arranged for talks at the Club House.

After a few surveys customary and in accordance with the work time was called and the Master decided to attend to matters at Los Angeles by April seventeenth.

Although the old proverb has it that "rolling stones gather no moss," we feel that the adage is right, for as long as the world is kept in a stir there will be but very few moss-backed fossils left to oppose the spirit of the times, and ere this generation shall pass away we may meet "millions now living who shall never die," for some time at least, or not in the ordinary accepted term, consequently realizing the subject matter proposed by Mazdaznan: "Life and Eternity."

In the end we shall realize that we never miss a good thing as long as we follow the path of joy and felicity.

Sad But Inevitable

It is sad indeed to see those who are better informed as to the ways of life still in the rut engaged in pursuits not at all in conformity with their station, and less to their liking. Even here may be said that they know better, but just can't help themselves, because it is liable to interfere with what to them seems to be acquired comforts. They are not real comforts, for back of every object there are fossilized ideas fastened to it, breathing change and decay.

It is with a heavy heart we have to see these things when there might be a state of beauty and order. An attempt to do for those who neglect their own would

be meddling and interfering with their kharma, a state they still cling to, altho thot abolished because of better information. But then it only goes to prove that even better information avails us nothing. It about dissolves itself as stated in a cemetery advertisement: "For better information, phone." Just so! Cremation and crypts stare us in the face, and the only comfort is "better information." Thus we inform ourselves as to life's highways, yet we never get to cross the continent. We inform ourselves as to the best makes of things, yet remain surrounded by junk. We inform ourselves as to the best methods of living and still chew the same kind of slop. We inform ourselves as to sanitary and other measures, and still go the way of sinners. It is sad, but inevitable. Inevitable, for we care not to make the change ourselves. It is not lack of knowledge, but to understand more about the real purpose of individual life, where any interference with progress has to be removed or we move into quarters where we are less hampered with the things that bear us down with their weights of attachment.

True, there are things there is no getting away from. They are of the state of inconsideration. "The mistakes of my life are many," comes to such, and for this reason they are caught in the meshes of inconsistency. There are certain duties, certain obligations. But even then: "Where there's a will, there's a way." Obligations need not be cancelled, especially where honor is involved. In fact, to redeem them may call for radical change, as without such a one, even the most sacred pledges shall never be met. An Abraham had to make a move; a Lot had to leave; a Jacob had to flee; a Joseph had to be forced into a strange land. Even we must go the way of Providence, Fate and Destiny, if we desire to come up to the mark of expectations and enjoy our part in this great drama of Life.

Life a Struggle

If life is a struggle, as some do hold and expound, it may be well to ask to what extent and what are we to struggle with, as well as who for? Turning to nature, there we see but one struggle; that of self-preservation from the encroachments of unchained elements, converting the elementary nature with its vastness of chemical compounds, powers and forces into channels of beauty and usefulness. But can man be compared with any of the phenomenal in nature? Is he not as the sum and substance of self-preservation and struggle to attain the highest possible form, bound for superiority in the pursuit of happiness? Is he to carry the lower stratas of existence, picked up in the mineral and carried thru vegetation and the animal into the very state of consciousness—the end of nature's and God's endeavors? Are we, the image of God, to engage in tactics sufficiently played among beasts and reptiles? Are we not, instead of exploiting the field of distinction among our kind, turning our God-given talents into channels conducive to harnessing the unchained that they may prove a blessing instead of a curse? It will keep us busy scheming on lines constructive. It will sharpen our wits scheming how to catch the winds to labor for us; how the ocean was to run our machinery, the atomic to give us light, heat and power. The soil to yield up her treasures into enormous crops, the hidden precious stones to be drawn to the surface free from any catastrophes, to recreate the whole of the vegetable kingdom that the fruits be indeed of the spirit to keep the body well and the mind in a state of receptivity to eagerly direct all its mental waves toward fields of untiring operation.

The Spirit of Genius

The spirit of Genius has travelled thru various channels in the attempt to reveal to mankind great possibilities. From art to sciences, mingled with ethical and philosophical conjectures, genius at last entered the field of investigations to help lift the burdens from the white man's shoulders. After harnessing water-power, steam helped to develop many a branch in industry, followed by electricity which, with all its diversities, is still in the making, for many other powers and forces have been discovered that only need development.

In addition to the electron the free energy has been a topic of decades, while the atomic idea has been held as the only feasible solution to all the perplexing problems of human kind. Still there was a time, and to a degree the same belief is current today, that such an idea shall never materialize as the atomic. It has been pointed out by Mazdaznan, generation upon generation, the methods and means leading to the utility of the atom, its use knowing of no limitation or confinement, and by the use of the atom we shall not only have light, power and heat at will, but we shall be able to charge the soil, the water, the very ether or the air, utilizing the powers and forces of nature to such a degree that drudgery be known no more and the labor problems and servant problems be solved once and for all.

But before a discovery can be used for good it seems to be within the province of human ignorance to first seek to use God-given blessings for destructive purposes, still nursing hatred, malice, jealousy, envy and many more diabolical traits, thus proving that the average heart of man, literate or illiterate, is still far

from realizing the need of the Fatherhood of God and the Brotherhood of Man.

And now Lord Headley of the British Society of Engineers gloats over the hope of harnessing electrons as future dogs of war. He admits that modern science, marching with deadly effect in the matter of destruction of human life in the time of war, will finally evolve a terrible energy which will destroy all life on the battlefield. He predicts that this most terrible force may come into use in the next war.

"A general military officer," he said, "sitting at his comfortable desk in the war office, might touch a button and release destructive agencies capable of sweeping hundreds of square miles and depriving of existence every living creature thereon.

"Lord Kelvin and Sir Oliver Lodge have calculated that there is enough energy in every ounce of matter to lift the whole British fleet from the surface of the sea to the top of Mount Everest; that there is enough latent force in one's little finger to run all the trains in the United Kingdom for several moments; and sufficient atomic energy in an ounce of matter if properly controlled, to keep the largest liner in the world going for a week.

"This electronic energy is the world's greatest and most terrible secret. It is so great and so terrible that it has been seriously put forward that scientific research in this direction should be stopped until it was felt that the human race was sufficiently elevated to be entrusted with the keys of such fearsome storehouses of power."

It is possible, he explained, to sink a big floating concrete tower in Trinity Bay and run tunnels from the base of operations in any direction. Boring would reveal the presence of many old craft.

"It is not a wild-cat scheme," said Lord Headley. "It does come, however, under the heading of a highly speculative adventure. It is none the less fascinating for that, and is far more sound than many a mining proposition, because the treasure is really in the sands."

The heart removed from the embryo of a chicken in 1912 by Dr. Carrel of the Rockefeller Institute still beats in a special container. That organ has been nourished artificially. Immersed in a special antiseptic solution portions of organs have been kept alive for months, and surrounded themselves with living cells after a comparatively short time, in many instances growing sixty times their original size. Dr. Carrel has been quite successful in the transplantation of organs and the suture of blood vessels.

A great effort will be made by a climbing party appointed by the Alpine Club and the Geographical Society to reach the summit of Mount Everest. Mount Everest, the highest known peak in the Himalayas, or the world, is 29,002 feet in altitude. Even the approaches are unknown as yet to Europeans. The pioneers will encounter risks from icy slopes, rocky precipices, avalanches, intense cold, terrific winds and blinding snowstorms. In addition there will be the unknown factor of the capacity of a human being to stand great exertion at a height more than 4,000 feet higher than man has yet ascended any mountain. A reconnoissance party will be sent about the end of May to acquire the fullest possible knowledge of the geography of the region. Their task will be to explore all the approaches to the mountain through country at present entirely unknown. The attempt to reach the top of Mount Everest will be the greatest feat in the history of mountain climbing.

The strongest animal exists entirely on vegetable food. It is the ferocity of the lion rather than his strength that makes him formidable. An elephant is a match for several lions, and is a vegetarian. The animals with most speed and endurance—the horse, the reindeer, the antelope, and others—are also vegetarian.

England's Problems

The steadiest element in England is organized labor, and any or every move directed to disrupt its march, will plunge a whole empire into chaos by far greater than that of Russia, which is about to rise above a regime of uncertainty into a systematic government. We need not fear for the safety of a country, for as long as there is free speech to express opinions, however strong in language, there is no danger of disruption or upheaval. A country, rising above a cataclysm like the one involving almost a whole world, and with laurels all its own, with diplomatic ability to outwit its competitors, will be guided wisely to adjust any of its internal troubles so well devised by its enemy under cover of a mantel of night and the spirit of inquisition.

"God save the King" may be a paradox, still even fools utter a language wise men are baffled at and incapable of interpreting. So far, Great Britain is in the lead among the peoples of the earth for others to learn by as to the proper means to employ to throw off any yoke not in the designs of nature. It was she that taught us by the spirit of the sixties to arise in all our weakness and leave our trust to God. Any country may rise to the level of its ideals if it will bring the sacrifices called for and necessary to win the prize.

Money—Money—Money

Whether the best of us, or the worst of us, there is one thing in this present generation we all long for—*Money*. We do not want money merely to possess, neither to hoard up, or to squander, but by reason of necessity or rather economy. Yes, by reason of economy; because money is at the present time the only equivalent for labor. Thus money, to fall back upon when we desire to engage certain labor not within our own province. We need to work ahead so as to exchange our labor for the equivalent of labor—*Money*.

It is a sad state to be without money in these days; as sad as in former days it was a sad state to have been without possessions. The man without money is either a shiftless being, or unlucky in his investments. The latter may be due to too haphazard speculation, or due to the infidelity of others with whom one does, or expects to do, business. Then again, unforeseen circumstances may have played havoc. Nevertheless, "a fool parts with his money, the wise man may invest it." Still, he is wise only when he retains a certain amount as reserve to fall back upon should fate play pranks.

Money represents labor and for this reason we should lay aside enuf of it to meet our demands in the days of necessity.

Money need not necessarily be in the form of gold or silver. As a note is a guarantee of the legal tender in question, even so will currency of any type suffice, just so the mutual agreement of society stands back of it for redemption.

Ideas of demonetization, and their likes, are the result of insufficient knowledge of a legal tender, or what money represents.

When the Savior remarked: "Give to Caesar what is Caesar's," he did not in any way cast reflections, but meant just what he said when he added: "Give to God what is God's," in other words: return an equivalent. Either you return money for money, or labor which is an equivalent. It may be true that oftentimes we pay more money for labor, not equal to legal tender, and again we may receive for our labor a mere bagatelle; nevertheless money represents labor, and the possession of it is "stored up labor."

Fireside Chats

The same amount of energy wasted on theologic questions directed into channels of productiveness would relieve this world of quite a burden.

Agitation may be a good thing, still that same agitation put into soil would solve the problems of delinquency.

Social evils are social problems that none can solve nor efface until there is mutual understanding.

Some backyards are far behind graveyards, for the latter keep dump under-ground.

To have faith helps in certain matters materially, especially if we expect the other fellow to foot the bills.

The best place is the one we are permanently located at and assured of income.

A desert is a place where you vainly look for your dessert after the last course.

There are times when the things we never cared for we desire most.

Even after we have been taught "to think" we shall discover that there are moments when we can't think.

To be taught "to think" may reveal the missing link.

If the world owes us nothing how can we reciprocate.

Equal distribution will be the cry as long as we have no possessions of our own.

Money represents stored up labor to fall back upon when we are not in a position to work.

Capital, too, represents the equivalent of stored up labor, and put against human or other energy is conducive to co-operative additions, or productiveness.

Labor means production and he who does not labor does not produce.

It is not what we ourselves can do that counts, but the ingenuity exercised thru others, reducing their idleness.

To cope with conditions successfully we must learn to be superior to them, both physically and mentally.

To tarry is to hesitate and hesitancy creates the momentum that reveals to us "the train gone" or our opportunity passed.

Many a man knows of opportunities, but he fails to be on time to get on the ground floor.

Aviation ideas may pass thru our mind, still nothing but disappointment may mark the trail.

To hit the trail is better than to be at the end of the trail.

Tho the last of the tribe we may leave behind us many an heir.

To kill may be wrong, but if we were made to eat the killed would it bring at-one-ment?

When undertaking new enterprises does it make us an undertaker, or are we to be followed by unpleasant surprises?

Even foolish questions should be intelligently asked.

Heart and mind must work together even as birds of a feather flock together.

Thot Blossoms

From Talks by David Ammann

Hold fast to what we have with thankfulness of heart and a greater harvest of the joys of Eternity shall be our portion.

The tumult and destruction may attempt to work their way into our midst, we shall not be detained by them, but continue to ascend into a higher consciousness, applying our gifts and talents in conformity with the spirit of the times.

Mazdaznan is the pioneer unto the new life for time and eternity.

The imitations present Mazdaznan but in part they nevertheless prove the value of the whole of Mazdaznan.

With joy and readiness to meet the rising of the sun which reveals to us the labors of the day in itself proves our understanding of the duty call that characterizes perfect life.

Not organization is the password unto perfection, but practice of self-reliance that leads into individualization. And once individualized we may seek to extend the compass of perfection collectively.

Overfeeding on idealism breeds theories destructive to realization.

Arguments like bureaucracy lead to narrowness, shallowness and surrender.

We stand upon the Rock of Ages that remains immovable in the presence of all the turbulent typhons created by a storm-tossed sea.

Mazdaznan and individualism are so closely joined that to separate one from the other would be equal to separating the heart from its pulsations.

He who recognizes his own individuality discovers in others the same rights conveyed by God and nature.

Mazdaznan has no need of catering to any movements in the world, since all copy from Mazdaznan which has more to offer than all put together.

We make no concessions, neither need we compromise owing to the fact that we stand for good thot, good word, good deed.

The building of character is the aim of Mazdaznan and to be a Mazdaznan calls for strength of character.

New life is needed and such is obtainable only thru the application of a new regime.

Even as thru the operations of the creative energy planets issue into space, and thru evolutionary processes manifestations fill the planets, man must conduct the processes of perfection within his physical-self, if he desires to become conscious of his real purpose thru life and eternity.

Power and ability must not be measured by numbers, but by capacity.

It is not enuf to be tolerant, we must be considerate, just and respectful toward one another that perfection may evolve thru every walk in life.

Daily we must gain a lesson that thru accumulation of wisdom we may increase in the wealth of Truth—truth that makes us free.

Accepting the things of life with thankfulness in our hearts prepares a time for a golden harvest assuring treasures which know of no limitations.

Change of heart and mind precede gestation unto regeneration.

Talent grows alone in silence; character is built thru storms of time, said Goethe, and Mazdaznan reveals the method and means unto higher attainments.

Collectively we propose to overcome the sharp corners created by conditions and environments to which end we necessarily need strength of character.

Forward into battle, forward, we must win; forward, one and all; forward, free from sin.

Only great genius can bring sacrifice for the good of a collective state.

Carry Washington

There is great joy among drugless healers, especially among Sanipractors, for they have more medical freedom, against which the A. M. A. has staged most cunning devices in the Senate Bill 130, designed to annul the Sanipractic Law known as chapter 36, now on the statute books.

The incubation of Bill 130 was well enough worded to wield a death blow to all drugless methods. When Sanipractors got wind of it nearly one hundred of them left their post for days and weeks that by their presence they could enlighten the fair minded representatives as to the real object of such machinations as those of the A. M. A. In the lead for the good work were Dr. H. E. Jones, Dean of the Sanipractic University; Dr. Mary Coffman, Dr. B. Holland, Dr. Isabella Jores and many others, who with profit have listened to the many valuable instructions disclosed by Dr. O. Z. A. Hanish, the Master-mind on rational drugless therapy and promoter of the various schools which have evolved from his untiring efforts in the days of the birth of osteopathy, neuropathy, chiropractic and many more schools considered by divine and physical healers.

It seems that the right does win out in the end, and through the Bill 130, though closely interwoven with many other bills passed the senate, the committee, and

lastly the House, it was nevertheless caught and given a chance to die a natural death.

We rejoice in the victory won because it proves the faith in drugless healing, and once the better informed realize the true object of progressive thought the day of emancipation and freedom will be at our door.

Although our people are well aware and thoroughly posted on all phases of healing, for Mazdaznan is the source unto them all, it may be well for the information of those readers who have not studied Mazdaznan from that particular angle to know what Sanipractic stands for.

Sanipractic is the science and art of applied prophylactic and therapeutic sanitation, which enables the physician to direct, advise, prescribe or apply food, water, roots, herbs, light, heat, exercises (passive and active), manipulation, adjusting tissue, vital organs or anatomical structure by manual, mechanical or electrical instruments or appliances; or other natural agency to assist nature restore a psychological and physiological interfunction for the purpose of maintaining a normal state of health in mind and body.—
DR. J. O. COFFMAN.

Kindling

The trouble with Americans is that not one in a hundred takes any persistent, consistent interest in government or knows what is being done. When they do wake up for a moment it is usually too late.

Edward Rochie Hardy, Jr., twelve years old, is the youngest college man. He is at Columbia University, knows quite well twelve languages, has studied Assyrian

and Babylonian tablets and weighs one hundred and forty-three pounds.

The chances are a million to one that in life's real struggle he will be passed by a hundred boys of his age that do not know much about any language, not even English, and that would only use a Babylonian tablet to throw at a cat.

Young Hardy is interesting, showing, as John Stuart Mill did before him, the extraordinary possibilities of development in the human brain.

However, it isn't how much you know that counts, but how much you can do with part of what you know. It isn't how many languages you speak, but what you have to say in one language. A small pump is more important than the biggest sponge.

For a boy of twelve to speak twelve languages is by no means an accomplishment, but a proof of the fact that thru the gestative period, mental factors are charged with the required serum; the age of reason grows conscious of brain power and utilizes the same. Yet it is still the question whether such gifts can be advantageously used toward productions leading to accomplishments of a nature assuring bliss.

A boy like Jesus not only reasoned with doctors of learning, but prepared himself to meet the world with a message no power on earth could refute, and for this reason, physical force only could crush.

There are boy chess players, and boy poolists, there are boy musicians and boy choristers, there are boy mechanics, and boy preachers, still, even tho the latter may face audiences numbering thousands, which may be after all, no more than the monkeys in Madison Square Garden amusing ten thousand and more spectators. For tho the boy may mind, the monkeys do not care for the opinions of their spectators.

Declaration of Mazdaznan

PART II

As an introductory step Mazdaznan offers the formula of "Assurance, or Ahura's Prayer," which when uttered *on the breath*, assures oxygenation and purification of the blood, increased circulation and rhythmic heart action.

ASSURANCE, OR AHURA'S PRAYER

*Our Father who art in Peace,
Intoned be Thy Name;
Thy realm arise;
Thy will incarnate upon the earth as in heaven.
This day impart Thy Word.
And remember not our offenses
That we may forget those who offend us.
Thru temptation guide us
And from error deliver us. Be it so.*

Followed by the formula "Meditation," spoken *on the breath*, thoughtfully and meditatively as an exercise, three to five times a day, purification of the nerves follows and with it power of Mind over matter.

MEDITATION

*Open, O thou world-sustaining Sun,
The entrance unto Truth, hidden by the vase of dazzling light.
Soften the radiation of thy illuminating splendors
That I may behold Thy true being.
From the unreal lead me on to the real
And unvail the magic illusions of the phenomenal worlds
That I may see the path unto realization. Amen.*

For the eradication of organic disorders of the body relative to deficient porous action the formula of "Restoration" is to be spoken *on the breath* and re-

peated from nine to forty-five times in succession, according to the extent of karmic conditions.

RESTORATION

*By the five inflictions imposed upon Thee, Thou most
holy Zarathushtra,
I invoke the leaves of healing from the realms of Mazda,
To instill thru the power of holy spells, patience from
Thy crown of thorns,
Thy chastised body,
The nailprints of thy hands,
The woundprints of thy feet
And thy bleeding side,
That purity may come to my heart and blood unto perfect
health of the skin and the body,
And thus witness as a Zaotha the pure religion of Mazda.
Amen.*

20. Mazdaznan as a system of breathing the Breath of Life, or the Spirit of God, is based upon scriptural and scientific records recognized as infallible by ancient and modern scholars, and is acknowledged to be the only institution of Religious Thought organized from Eternity and established unto Eternity, embodying the methods of Nature as revealed to the Intelligence of Man thru comparative reasoning and untiring observation. Keeping abreast of the spirit of the times, Mazdaznan remains conscious of its Monotheism, Dualism, Trinitarianism, Unitarianism, Pantheism and Polytheism as revealed in the Macrocosm and Microcosm of the Infinite and Finite, ever blending but never ending.

21. Mazdaznan declares that the salvation from sickness, sin and sorrow, as well as the bondage of the Spirit, depends upon the individual effort thru diligent practice of *Science and Faith*.

22. Mazdaznan recognizes the lower walks of Life as repetitions of past incarnations called into existence thru processes of reincarnation prompted by prenatal influence and inherited tendencies which in Man constitute the cause of contention and struggle, thereby retarding progression.

23. Mazdaznan declares light upon all subjects, whatever their nature, and gives them due consideration in a spirit of kindness and toleration, paying respect to all ideas, views, opinions, claims, pretenses and statements.

24. Mazdaznan declares that all Life is Eternal, without beginning or end thereof, the knowledge of One's Self insuring Confidence, Assurance and the substance of things, which is Faith, for "*This is Life Eternal—to know God;*" thus, "Be ye perfect as your Father in Heaven is perfect," and "Know ye not that the Kingdom of Heaven is within you?"

25. Mazdaznan declares that in all this world of manifestation there are no two things exactly alike, nor can two things occupy the same space or place at the same time; consequently variation in ideas will forever characterize the individual here on Earth as well as thruout the abounding Space.

26. Mazdaznan declares thru this most glorious Message of Peace and Liberty unto all Mankind, Universal Amnesty and remission from all sickness, sin and sorrow; showers of blessings unto Prosperity and Perfection to whomsoever will come and take of the flow of Life freely, the Divine flow that quickens the spirit and refreshes the Soul unto a Life worth living.

27. Mazdaznan points to no authority or authoritative institution other than the Supreme as the highest ideal in conscious manifestation, and declares that all ideals are sacred to the Individual who proves and per-

petuates the same by a Life most simple and exemplary.

28. Mazdaznan recognizes in their proper place all books as results of the demands made at certain times, but accepts as its infallible guide none other than the Open Book of Nature; also recognizing it as an instrument for immediate requirements and needs; the interpretation whereof is sacred to every Individual as a Divine right.

29. Mazdaznan declares that the Infinite will not manifest in *unclean tabernacles*, and that we owe it to ourselves and the race to remain unspotted before the world, show forth pure and healthy bodies, noble and truthful characters, commanding respect from all and by all, for "Know ye not that your body is the Temple of the Living God?"

30. Mazdaznan declares in accordance to the testimony of Saviors, Saints and Sages: That "*Verily, even in this flesh thou shalt see God,*" who will come "*to His Temple not made by hands,*" but "*in His expressed image;*" and: That the body of Man is the highest ideal of God and the culmination of processes creative and evolutionary, with the end in view of becoming an honor for Eternity.

31. Mazdaznan recognizes Goodness, Beauty, Character and Sublimity in everything confined to its own sphere, and sees, like unto a mirror, the manifestations of all things not only within their spheres, but also beyond the same, recognizing in the things outside of one's self reflective expressions serving as a memorandum for our good, and as an incentive unto higher aspirations yet to be attained.

32. Mazdaznan recognizes the Holy Family of Father, Mother and Child as the expressing principle of

Unity thru the Divine Trinity, forever revealing the Duality of Creation by the Perpetuation of Procreation as the emanation of Union.

33. Mazdaznan enables Man thru its inimitable teachings to conquer all prenatal influences and earth-bound ties of ancestry, redeeming Mankind from sickness, sin and sorrow, and thus saving Man from blind egoism and narrow selfishness, contributing to society one more member enlightened with the spirit of Altruism and broadness of Mind, serving Humanity by exemplification of true Character, on which the ultimate salvation of society and the redemption of the Race depend.

34. Mazdaznan is the new name spoken of by the Prophets, Poets and Saviors, revealing the designs of the *Spirit of the Times*.

35. Mazdaznan shall the password be in all walks of Life, revealing firmness of Mind and happiness thru Perfect Health, assuring the treasures of Wealth that forever flow from out the Horn of Plenty before the feet of the Children of Men as their blessing and birth-right by virtue of their relationship unto God, with whom all creation is at one, even as "I and the Father are at one."

36. Mazdaznan needs not proselyte or seek to gain adherents to its teachings, recognizing the principle of Demand and Supply as to position, time and condition, corresponding with Cause and Effect.

37. Mazdaznan invites all Mankind to its most glorious Message and Gospel of Peace, Liberty and Individual Rights without money or price, imparting ways and means unto *Science and Faith* free from obligations, leaving it to its adherents to voluntarily perform their part.

38. Mazdaznan proclaims and sounds its Infinite Message to the honest in heart and asks them to come and prove for themselves that the hour has come for Truth to be revealed, demonstrating perfect Manhood and noble Womanhood.

39. Mazdaznan asks of the Redeemed and Reclaimed to help declare the Message of Peace and gather the elect from the four corners of the Earth, declaring Hope and Good Cheer with Blessings of all Good Things unto all the world.

40. Mazdaznan beseeches the Awakened to proclaim the Word of Promise on all occasions, and, furthermore, demands of the world to live up to its confessions, irrespective of creed, caste or color.

41. Mazdaznan invites investigation, demands demonstration, and asks for abilities as well as possibilities, to which there is no end, reminding one another that the greatest lesson in Life to learn and the grandest achievement possible lies in the realization of the maxim of Ainyahita:

*"Stand alone and mind thy own,
That alone will sin atone."*

42. Mazdaznan recognizes that a nation can not rise above the level of its Women, and for this reason places its hope for the realization of the Millennial Age in the education of Women, that by virtue of the control of maternal laws the latent forces of the Life to be incarnated thru the power of Thought may bring forth Savors, making our land the Savior Nation of the Earth and thus tend to redeem Mankind from the influences of superstition, ignorance, witchcraft and the hypnotic spells of past antiquity.

43. Mazdaznan assures thru its practices true Individualism that leads to practical Collectivism, rebuild-

ing the old society of chaotic tendencies unto the formation of a new order of things in the society of Man, thus realizing that "the old has passed away; behold, I shall make all things new."

44. Mazdaznan places no restriction upon its members, but assures perfect Freedom guided by reason, consideration, logic, discrimination, judging all things from Cause to Effect and the manifold attributes of the Mind, Soul and Spirit.

This period of depression thru which we have been going has been good for business. The best thing that could have happened—it did not happen too soon. Business is on a better basis today than it was three months ago; it will be on a better basis next month than it would have been had not a halt been called.

These are simple ideas, but they are worth turning over.

You can see the good effects of poor business by just looking at the stores, the corner stores and the big down-town concerns. It was not long ago that the ordinary frugal buyer was somewhat in contempt. Clerks caught the contagion of the profiteers, and it was "buy it or leave it" almost wherever you went. The morale of salespeople slumped at a terrific rate, and that is a pretty serious thing for business.

Monopoly is bad for business. Profiteering is bad for business. The lack of necessity to hustle is bad for business. Business is never so good and sound and healthy as when, like a chicken, it must do a certain amount of scratching for what it gets.—*Exchange*.

Statement of Ownership

of MAZDAZNAN, published monthly at Los Angeles, California, for April 1, 1921.

SS.

STATE OF CALIFORNIA, }
COUNTY OF LOS ANGELES }

Before me, a notary in and for the State and County aforesaid, personally appeared Kenneth Woolson, who, having been duly sworn according to law, deposes and says that he is the business manager of the Mazdaznan Press, and that the following is, to the best of his knowledge and belief, a true statement of the ownership, management, etc., of the aforesaid publication for the date shown in the above caption, required by the Act of August 24, 1912, embodied in section 443, Postal Laws and Regulations, printed on the reverse of this form, to-wit:

1. That the names and addresses of the publisher, editor, managing editor and Business manager are:

Publisher, Mazdaznan Press, Los Angeles, California.

Editor, Orlando G. Beeler, Los Angeles, California.

Managing Editor, none.

Business Manager, Kenneth Woolson, Los Angeles, California.

2. That the owners are:

The Reorganized Mazdaznan Temple Association of Associates of God, Orlando G. Beeler, President, 318 So. Boylston St., Los Angeles, Cal. W. K. Sandberg, Vice President, 1411½ Husted St., Los Angeles, Cal. Kenneth Woolson, Secretary-Treasurer, 1405 S. Hill St., Los Angeles, Cal.

3. That the known bondholders, mortgagees, and other security holders owning or holding 1 per cent or more of total amount of bonds, mortgages, or other securities are none.

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KENNETH WOOLSON.

Sworn to and subscribed before me this 1st day of April, 1921.

(SEAL.)

C. H. Eubank, Jr., Notary Public.



MOTHER'S VOICE



Edited by Maria Rose Ruth Hilton

No Nation can rise above the level of its Womanhood

As She Viewed It

What roses are with worms in the bud, such are women without health. There can be no beauty in unwholesomeness; there can be nothing attractive in a delicate pallor caused by the disregard of hygiene, or in a willowy figure, the result of lacing. For ever so pure and lovely a soul in an unhealthy body is like a bird trying to thrive and sing in an illkept cage, or a flower blooming with a blight set deep within its withering petals. You or I can serve neither heaven nor mankind worthily if we disregard the laws of health, and bear about with us a frail and poorly nurtured body. There are "shut in" spirits, to be sure, captives from birth to pain, the record of whose patient endurance of suffering sweetens the world in which they live, as a rose shut within a dull and prosy book imparts to its pages a fragrance born of summer and heaven; but such lives are the exception. The true destiny of the sons and daughters of earth is to grow within the garden of life as a sapling rather than as a sickly weed, developing timber rather than pith, and yielding finally to death, the sharp-axed old woodman, as the tree falls, to pass onward to new opportunities of power and service. The trees does not decay where it stands, nor does it often fall because its core is honeycombed by disease. It is cut down in the

meridian of its strength, because somewhere on distant seas a new ship is to be launched and needs a stalwart mainmast, or a home is to be builded that needs the fiber of strong and steadfast timber. So, I think, with men and women, there would not be so much unsightly growing old, with waning power and wasted faculties, if we attended more strictly to the laws of health, and when death came to us at last it should only be because there was need of good timber further on.—*Amber.*

Woman's Destiny

Just as surely as the sun rises every morning, so surely will woman rise to meet her divine destiny; to fulfill the greater mission assigned her by the All-wise Intelligence; to accomplish the work entrusted to her by her Creator.

God is with woman and her great Trust; for she has nothing to fear. She has but to reach up, to aspire; has but to grasp the hand of Omnipotence.

Before the world can be blest with a New Order of Things, woman must perform her part and no small part it is—she who is the Mother unto the divinity of goodness, purity and power. Let her set her heart right, her mind, into proper channels of thot; yea, let her *listen* to the Silent Monitor, the Divine Counselor *within* and wonderful indeed will be her accomplishments. No power in the heavens above nor in the earth beneath can stay her progress. God is with her; He is her Guide; with His Almighty Right Hand He upholds her. O Blessed Thot!

Good Thot, Word and Deed

Humanity came into existence veiled—veiled by the fleshy garment of manifestation, which only too often is blurred by the acquisition of foreign substances that give rise to manifold limitations too intricate to enumerate. From the cradle to the grave the great struggle is apparent and man loses his hold upon life from the very beginning and wanders amid a sea of uncertainties, void of the power to think, reason, analyse or discriminate; thus tossed to and fro upon life's fitful sea, he stands unanchored, lost, in the great whirlpool of chaotic confusion. Mothers in this limited state give birth to children only to see reflected in them an aggregation of negative conditions many times worse than that of their own unfortunate state; for "*like begets like*" with the force of multiplicity to swell the ever-increasing tendencies, whether they be for weal or woe.

The world's only hope for deliverance from this deplorable condition is thru the enlightenment of the Mothers of the Race. *Thot is power*; hence Mothers must learn the art of *Good* thinking; Mothers must learn to think *constructively*; realizing that every *thot* is a *seed* and carries the germinating power to generate its kind and quality just as effectually as any seed that is planted in the ground.

It is in the Thot realm that Mothers begin their all-important work of *Re-generation*. The *ideal* is first held and cherished in the mental realm before it is projected on ether waves into a material world; thus the ideal becomes *real*. To *realize the ideal* is to attain to the highest concept that this life in matter holds for the individual. "We are to be in matter what we are in spirit," said the Blessed Ainyahita. It was her way

of saying, "The *Ideal* is to become *real*." Mothers are given the holy trust—that of creating thru their children their highest ideals of perfection. It would seem that God intended Mothers to take up the Great Work where He left off.

May the Spirit of the Times reveal to every woman the supreme *fact* that she is one of the greatest, if not the greatest *factor* in life today and in her hands God has placed a great and holy trust—Motherhood.

Easter Morn

With what significance do we look forward to this holy day—a day fraught with supreme import to our existence here in matter—a day when we experience greater exaltation of the Spirit; greater freedom of the soul, greater clearness of the mind; greater strength and health of body.

Easter Day was not only held sacred by the Ancients from time immemorial, but has ever been considered an all-important Day—a day in which the birth of the higher nature takes place; when the attributes of the Spirit arise from their slumbering chamber of the heart to shed forth the *Light* of illumination with effulgence and power; quickening the physical energies of the body into a change so great as to be considered a *new birth*; a birth which imparts the blessings of health and strength of the body; power to the mind; and upliftment to the whole being, imparting the transcendant joys of Divine Consciousness.

It is at Easter-tide that the birth of the Soul-consciousness takes place, even as Christmas-tide marks the birth of the Spirit. Here we may experience the twofold blessing, for when the Soul attains at-one-ment with Spirit, there the individual receives the descent of

the Holy Spirit unto perfect *realization*, attaining the goal so long hoped and prayed for. Thus, Easter holds for us the greatest of blessings and this blessing comes as a reward for merited service rendered, having given attention to certain requirements thru the Lenten Season which have reduced the physical vibrations of the body, permitting the Spirit, Soul and Mind to arise and shed the light of Divinity upon our being, imparting the blessings of peace, joy and contentment as well as the realization of all our long cherished ideals; and in this glorious culmination we *know* and *experience* all the *joys* that the Spirit can bestow upon us while in matter.

Passing Thot

Fortunate are those who can vibrate the great momentum that is projected by the Spirit of the Times these days. That mighty impetus permits of no interference. Either we move with it; are carried by it; are at one with it; or we are ground to pieces by it. It is the power that proves to be a saver of life unto life for all who are at one with it, or a destroyer of death unto death for all who stand as obstacles in its way. Hence the Savior said: "Offences must needs come, but woe unto him by whom they cometh, for it were better that a millstone were hanged about his neck and he be cast in the midst of the sea, than he offend one of my little ones." It behooves man to measure his words and acts, for they are the standard by which Divine Justice measures and metes back to him his *own*. "Be not deceived, God is not mocked, for whatsoever a man soweth, that shall he likewise reap." To think, speak and act on the constructive side is the privilege of everyone.

God Does Not Punish

It is not God that punishes man—it is the fact of man's transgressing the laws of life and of nature that calls down the avenging forces of retribution upon his own head, causing untold sorrow, suffering and unending remorse. Thus man robs himself and all his lineage of the blessings of heaven and earth which are his by divine right. He not only robs them of their rightful inheritance, but he sets in motion certain forces of a disintegrating nature that carries the tidal wave of destruction in its path which the wrongs of eternity alone can right.

True, *ignorance*, blind ignorance is the cause of it all; for this reason the outlook for man's deliverance will continue to be most discouraging until he awakens and asserts himself. To drift with the multitude will result in the same disastrous end—ignorance leads to death and destruction; knowledge and understanding of life alone bring happiness and success.

In this day of enlightenment there is scarcely an excuse for the gross ignorance that is so apparent among the drifting masses, but as the Englishman said: "If men will persist in being asses, little can be hoped for from the ordinary classes." Since we cannot hope to change the multitudes of the world, we may turn our attention to the *few* whose *cry* has been heard and *whose voice* has penetrated thru the dark wall of ignorance into the realms of light from whence cometh Salvation and what a joy and delight it is to impart just the tiny crumbs from wisdom's table; to gather the fresh sweet blossoms of truth from nature's Great Garden and scatter them upon the pathway of those earnest souls truly struggling for light and understanding. There is no greater joy.

Relaxation

Perfect relaxation enables one to realize the *beauty of life* in its entirety; enables one to stand in the All-presence, sounding the heights and depths of Infinitude, shorn of everything that bound and fettered; bursting the ban that has swayed the cudgel of fear and anxiety over the defenseless.

Relaxation of mind and body brings joy and contentment; enables nature to perform its rightful functions, freeing the mind and opening the channel thru which the soul may radiate the light of Spiritual Illumination, imparting the "peace that surpasseth the understanding of man."

A Dream

I dreamed a dream.
I dreamed, I saw a land.
And on the hills walked
Brave women and brave men,
Hand in hand. And they
looked into each other's
eyes, and were not afraid.
And I saw women also
hold each other's hands.
And I said to him beside me
"What place is this?"
And he said, "This is heaven."
And I said, "Where is it."
And he answered, "On earth."
And I said, "When shall these things be?"
And he answered, "In the future."

Olive Schreiner.



FEDERATOR

Edited by Nellie Wheelwright



STUDY OF MAN

The Aryan race divided into tribes and sub-tribes, or nations and tongues, is at a great advantage over all other races, by reason of evolutionary endowments conducive to a higher understanding of life and the objects thereof. True, as to the organic side, and faculties characteristic of humankind, all races are alike, but inasmuch as the skin itself draws lines of difference, all the more does the consistency, quality and texture of the blood differ one from the other, which in turn affects the nervous system and glandular system to equally as much difference, infusing the brain with vibrations unlike in effect.

The brain of the Aryan race is identical to that of the Mongolian and yet it is affected to an extent inviting misunderstanding between them, even as misunderstanding exists between the tribes of the Aryan race, inasmuch as tribal tendencies show correspondence to influence traceable to former racial ties, or miscegenation.

The Aryan race is the first to solve all of life's problems and impart the result of their efforts to the lesser races. For this reason the inventive genius reaches its height among the Aryan tribes, and to a far greater degree among the Anglos types than the Latins or Slavs.

For this reason again it will be noticed that irrespective of the Basic principle which holds good among all the three great divisions of the Aryan race—namely the

Anglos, the Latins and the Slavs—the Anglos are prompted by intellect, tho in many cases but a small portion of the intellect be in use. The Latin, however intellectually and academically evolved, will betray the spiritual eccentricities that go with his type, while the Slav, equally as great a mental giant, equally as highly educated, will continue to show traits that a physically based alone can reveal.

The Anglos in turn may be spiritually trained and physically attain to giant strength or physical power; he may give himself to pursuits commanding and demanding routine of ethics, psychological subjects—and yet the intellect will continue to come to the fore.

It is within the nature of things that in addition to individual marks, these demarcations should be evident in three great types of social order, thus one person be intellectually based, another of the same class be spiritually based, and a third be physically based; these three even tho of Slav type will nevertheless be prompted by motives traceable to the physical base.

Those of the Latin type, irrespective of base and inclinations, will find their motives controlled by principles traceable to the spiritual base.

The Anglos, whatever their base and inclinations, developed or undeveloped, of large or small type, can not hide their motives which are traceable to a cold intellect.

With such understanding of all the motives that make up the Anglos, and the knowledge of the controlling mental factors characteristic of Latins, and again, familiarization as to the promptings or motives controlling the Slav mind with all its avenues, channels and aims, it will not be difficult to devise ways and means conducive to mutual understanding, and final

amalgamation, that shall insure a unit upon which all nations can work out life's real, true purpose, and instead of wasting precious energy, due to lack of knowledge, direct God-given talents into channels of universal good. "Knowledge is power" holds good when studying tribal relations of a race, particularly the Aryan race, that is of vital importance to us, for upon the establishment of direct relation between all of the leading tribes depends the success to be attained in the near future.

Pen and Ink Jottings

With the advance of the season some people gain their reason while others fall beyond recall.

Some are well, others swell while the majority prefer to live in Well-well!

How we do entangle ourselves in the meshes of illusion, how we follow into the cobwebs of delusion and tho confronted by facts we cannot arrive at any conclusion.

This whole world is filled with beauty, yet, humanity prefers to live by booty.

If we cannot add anything to learning or wealth we can at least keep out of trouble and attend to our body's health.

To criticize is easy, to speak mean words still more, for tho the tongue is greasy, the heart is bad to the core.

Good taste only too often runs into waste.

The more I come in contact with reformers I find that they are after all deformers.

To be self-supporting is a thot most comforting and to use one's means for a cause we often have to stop and pause.

To assist others in the solution of life's problems we must above all things attend to our own and thus attain to an understanding of the value of our presence in this life.

Sometimes I get a faint glimmer of the reason why I am here and again moments grow as upon me come faltering and fear.

There are times when we wish we were free from this mortal incumbrance, but upon second thought we realize the utter silliness of even thinking that way, for what would our harvest be if the seed sown is mortality? It must come to us day by day that we are here to reclaim, be it whatever it may. To reclaim I must begin with myself, for charity begins at home. If I would acquaint myself how best to treat the soil to get good results, even so I should study my body that in everybody I may see the goal.

"Our girls are studying the body as the temple of the spirit."—*Mrs. Millbank.*

By running water on ice, one can produce electricity; this is a very simple manifestation, and it is the oxygen that does it.

The leading divorce center of the United States is now Seattle, Wash., where during the last year more than 2,500 divorces were granted. P. I. ought to stop that sort of scandalous thing.

Prof. Bragg says the habit of persons breaking into song in the bathroom may be attributed to the note struck by running water and the resonance of the sparsely furnished bathroom.

The Bedouins are one of the nomadic Arab tribes inhabiting Syria, Arabia and Northern Africa. The Druses inhabit the ranges of Lebanon and have for 800 years maintained their independence. This race

is warlike and, for the most part, adhere to a peculiar religious belief which combines the doctrines of the Old Testament, the Christian Gospel, the Koran and other faiths of the East. There are others!

The invisible man of the fairy tales is likely to come true if the experiments now being conducted by Dr. Vassilieff, a well-known Russian professor of anatomy, who startled the medical world with his discovery of a process for rendering dead human tissues transparent, prove successful. He is attempting to apply his discovery to the living human body. He is now busied in his Paris laboratory working and dreaming of the time when living human beings can be made almost transparent, if not entirely invisible. As to the latter—invisible—the doctor need not concern himself. We shall all, sooner or later, get there.

The Paris peace was weakened, first, by the unconscionable delay of an insensate general election, brought about by the personal ambition of the British Prime Minister; secondly, by a breathless, though natural, desire for revenge in France; later by the complete collapse of America, through its President on one side, and its people on the other; and, ultimately, by a general policy of greed, grab and intrigue, which reduced Versailles to a thieves' kitchen. The worst qualities of every Nation instead of the best, were as violently visible as the flags that are flown from ships.

All trade is nationalized in Russia. Therefore all trade between foreign firms and Russia must be carried on with the Russian soviet government. Obviously the soviet government must pay for all goods purchased abroad. It originally proposed to do so with raw materials, such as hides, flax, grain and timber and with gold.

Scientific Studies

To think or write the "study of man" should recall to memory a subject as vast as is the universe. This is the *most* important study, and each one has to take it up, search and investigate in order to know *self*. There is no other way; we must acquaint ourselves as to the purpose of manifestation. To pursue a scientific study that will advance the one interested in and reflect unto others advantageously there must be back of it the *thot*: "I am the epitome of the universe." This being the case I am entitled to know, must know and understand. Let us never forget the simplicity of life, words are too poor to express it, *thot* alone may fathom. Look at everything, animate and inanimate, and notice the demonstration.

One of the signs of the times is evident in the amount of research work done. The Arvan has the desire to know—he must know—because it is the designs, in other words, it is the birthright of the White Man.

In looking back, it seems a long and winding way; just live in today and grasp to the extent of individual development the possibilities of the span of life.

Looking out into the vastness of space immensity confronts us, and often confuses our senses. As long as man remains unconscious of himself, or limits the possibilities of his own being, or brain, to first inform himself of the purpose of it all, he draws a veil over life's true meaning.

Life appears unlimited, or remains limited, according to one's own vision and understanding.

The Aramaic Teacher of two thousand years ago,

gave the key, "Ask and ye shall receive," and again, "Knock and it shall be opened unto you." We are to ask, and then use our own intelligence, in accordance with our development. And as a matter of course we must live a life that conforms to our demands. As we pursue our studies we must free ourselves more and more of the limitation of words, and realize in the boundlessness the thot backed up by intelligence.

The Savior gave of Himself, having had no need of calling upon others, for He always said: "I and the Father are at one." The study of man imparts a means of advancement and discloses self; once we clearly understand the reason for which we are upon the earth, we shall be born self-conscious out of the universal mother—intelligence—showing there is absolutely no end to all that can be accomplished, for to the marvels of God there can not be a limit.

The study will lead us on and on and we will see ourselves linked by relationship to all things about us. Looking at the mineral, vegetable and animal world we shall behold ourselves governed and upheld by the laws of nature. We shall be able to see the connecting links of race to race and learn the wonders of evolution—or development. Thru study and thot we learn of the wonderful provisions that have been made for all mankind, working in harmony with infinite plans. Nature is exact, and whenever there is an infringement upon her laws the debt has to be paid sooner or later.

The study of man will bring such a flood of light and knowledge to the individual, and eventually to the collective state (the nations) that the Brotherhood of Man will become a fact. There is only one way to call out life and perpetuate it: *harmony with law.*

Strange People on Island of Yap

Who gets the island of Yap? The bureau of insular affairs said the navy department ought to know, and the navy department felt sure the state department would know, and maybe the state department does know, but it isn't saying anything.

Ever since Yap was introduced to the peace conference it has been a bone of contention and a diplomatic mystery. It was casually brot into notice at Versailles by President Wilson, who suggested that the United States would like to have Yap as a cable station, and asked that a special conference be called later to arrange for its disposition.

It was the only bit of territory that the United States had wanted, and certainly nobody, outside of the state department, perhaps, had any idea that a simple little thing like a seventy-mile island would be disputed, in view of what other countries were raking in. Word spread abroad that the island of Yap was the one thing we were to get out of the war, and Yap became a familiar allusion in American conversation. Everybody knew it was an island, and some people could even locate it—at least to the extent of being sure that it was in the ocean, probably the Pacific.

Meanwhile the United States hung back about signing the treaty, the cable conference was not called, and it became known that a long time before Japan and England had become interested in the welfare of Yap and had made a secret treaty to provide for its future.

The treaty arranged for the German-owned islands in the Pacific to be divided into two lots—those above the equator for Japan, and those below for Great Britain. With this agreement in mind, Japan had al-

ready run up the Japanese flag in Yap, which is one of the Caroline island group, east of the Philippines.

At the same time Japan sealed all the cable ends at Yap. This meant that communication in the Pacific was crippled, for Yap is an important cable center with lines running to Shanghai, Guam and Menado, so that these points are connected with the United States at San Francisco. Guam, not far from Yap, also is a cable base, but the Pacific needs two, so that in case of storms or damage it may be possible to employ one of the cable lines. Our commercial communication with the east has for some time been hampered as a result of the Japanese seizure of the cable base at Yap.

Japan is on the ground, but the peace convention presumably agreed to Mr. Wilson's conference suggestion, and, it would seem, gave him to understand that the cable right of Yap, if not the island itself, were to be ours. This is the highly strategic Yap situation, regarding which the state department finds no words sufficiently meaningless to be safely uttered at present.

As a piece of land, Yap wouldn't be worth any nation wasting language over. As a cable landing it is a prize which is not to be carelessly abandoned. Yap, as a tropical island, however, is far more interesting than Yap as a cable base. It is a seldom visited island, but has one enthusiastic biographer in William H. Furness, who has given us a fascinating account of the life and ways of Yappers.

In Yap is found a communistic scheme operating on a really practical basis. Certain peculiar factors make practicable in Yap that communistic life which has so often failed in western countries. These are the character of the land, and the temperament of the people. The Yapper literally picks his clothes off the bushes.

Long grasses and leaves make up the skirt, which is all the women wear, except a few flowers. She plaits and weaves her long skirt together with a very little labor, and it lasts about a month. The man wears still less in quantity—a loin cloth, a small grass girdle, and the inevitable string of beads. If he is a free man he also displays a comb in his hair.

The natives, children and all, live on cocoanuts, fish, yams, and other easily found foods. Their houses are built of beams with low thatched roofs. Everything is at hand and their wants are few. The Yappers have no ambitions, no worries and few jealousies.

There is no trouble about getting work done, because there is so little to do. The bachelors of a tribe build and live in what corresponds to a fraternity house. When one marries, he builds a hut for simple housekeeping, and returns to the men's quarters mainly for powwows and other ceremonies to which women are not invited. The children of Yap roam about and pick up food anywhere, and sleep as often in one house as another.

Life is reduced to its lowest terms without sacrificing comfort. Yet the people of this island do not go to the limits of communism. They believe strongly in personal property, and they have a rigid monetary system. It is extremely rude to enter another's house without invitation. As for money, it is not in constant circulation, for there is not a great deal to buy, but there is a good deal of it in evidence. To purchase some trinket or fish from the fisherman, shell money is used. But in big transactions, in a real estate deal, or in buying a canoe, stone money must be produced.

This stone money is quarried on an island 400 miles away and shipped to Yap, where it is official currency.

Each piece is as round as the cutters can make it, and has a hole in it. Size determines the relative value of the coin. A small coin would be about a foot in diameter. Of course these biggest pieces of currency cannot be carried about. They cannot even be got inside the native houses. Usually the owner of the fortune has it propped up against the house or against a tree in the yard, and there it stays. Nobody could steal it without rousing the neighborhood. And there is practically no theft in Yap, anyway. When small pieces of stone money change hands, the new owner hoists his pay on a pole and staggers home with it. If the payment is too unwieldy for him to roll or drag home, and he does not wish to call in assistance, it is quite customary to leave the money at the former owner's house and perhaps mark it so that the new owner can claim it.

It is not at all necessary to be able to point out one's treasures to be known as a wealthy citizen in Yap. It is satisfactory to be the rightful owner of the money, and to have it known among one's friends. Thus one prominent family had a great piece of stone money made and was bringing it home on a raft when the stone flopped overboard and sank. The crew escaped drowning and came on to Yap to tell of the occurrence. It was not accounted a financial disaster, for the money existed. There were a number of reliable witnesses who had seen it, and could show the place where it disappeared. It was just as good at the bottom of the bay, they decided, as it would have been in the front yard of the family mansion. So the family continued to be regarded as wealthy, and this money for several generations has had the same purchasing value as currency.

These people who find life so simple are not semi-civilized or even barbarians, but they are rather high up in

the savage scale. Dr. Furness describes them as of the Malayan type—a light coffee colored skin, hair black and inclined to wave or curl, not crinkly like the Malanesians and African, eyes very dark brown, almost black; cheek bones rather high and noses inclined to be hooked, but not prominent. Since the sale of intoxicants and gunpowder has been prohibited, except to trustworthy chiefs, they are gentle, docile and lazy.

These natives cannot read or write, even their own language, so they may not know that the United States is engaged in an after-the-war conflict over their little island. They probably would not care anyway, so long as the battle rages at a distance. All the Yappers want is peace and quiet.—*Frederic J. Haskins in the News.*

Nellie's Jottings

And on we go like a running brook, gathering freshness and power as with glee we tumble over pebbles and boulders which add music to the babbling of the ripples.

When smoke of doubts ascend our hearts with a flutter descend—while limbs do totter and we find our feet in the gutter.

In the public schools of Sweden children take gymnastic exercises by hopping, climbing, stretching, and bending in the manner that characterizes the Ling system, but it is all done smoothly and without spasmodic, jerky movement. It is explained that the purpose was not so much to develop the muscles as to accustom the children to perform their usual movements with ease, grace and comfort, and to keep the nerve centers awake and responsive.

Protection Against Ignorance

Most Americans, educated or uneducated, rich or poor, young or old, can not, he says, see or hear straight, make an accurate record, remember exactly, or draw an inference from premises. How shall we better this state of things?

Enlist the interest of every pupil in every school—public or private, elementary or secondary—in his daily tasks, in order to get from him hard, persistent, and willing work. Only through interest in work comes power of mental application, and in due course success and content in productive labor—labor which, however, can never be free from tiresome routine or from oft-repeated exertions. The too common opinion that there is no useful training except in unattractive or repulsive subjects or practices is just the opposite of the truth for either child or adult. In this world, stern as well as beautiful, it is quite unnecessary to invent hardness or obstacles for any human being.

Relate every lesson to something in the life of the child, so that he may see the application and usefulness of the lesson and how it concerns him.

Teach all subjects, wherever possible, from actual objects to be accurately observed and described by the pupils themselves. Cultivate every hour in every child the power to see and describe accurately.

Make the training of the senses a prime object every day.

Teach every child to draw, model, sing, and read music. Encourage all pupils who show unusual capacity in any of these directions to develop their gifts assiduously both in and out of school hours.

Stimulate every pupil to active participation in every

school exercise by looking, listening, speaking, drawing, and writing himself. Each pupil should be active, not passive, alert not dawdling, led or piloted, not driven, but always learning the value of co-operative discipline.

Teach groups of subjects together in their natural and inevitable relations. For example, teach arithmetic, algebra and geometry together from beginning to end. Do the same for economics, government, and sociology, and for history, biography, geography, and travel. Associate reading, spelling, and composition day by day, and make sure that every child sees the object of having his own compositions correctly spelled and legibly written.

Teach chemistry, physics, biology, and geology all together every week throughout the entire course (twelve years) ; because these subjects are generally found working in intimate association in most natural processes of growth, decay, creation, or extinction, and are separable only for advanced pupils who need to understand the man-made theories and imaginings which have proved serviceable guides to fruitful experimentation and research.

The weekly program should provide every pupil with frequent opportunities to describe before teacher and class something he has enjoyed seeing or reading. Occasionally the pupils who excel in accurate and vivid narration or description should have the privilege of addressing the whole school assembly.

Make sure by adequate provisions in the program that every pupil has a fair chance at the proper stage to learn, in the laboratory method, the elements of agriculture, dietetics, cooking, and hygiene, every girl to acquire also the other domestic arts, and every boy the

elements of some manual trade—by preference one common in the school's locality. The instruction in hygiene should include community hygiene, or the defenses of society against the diseases and degradations consequent upon ignorance, moral debility, poverty and vice.

Give every pupil abundant opportunities to judge evidence, to determine facts, and to discriminate between facts and fancies.

Use in schools such stimulating competition as both children and adults use in sports and games to increase their enjoyment of them. Keep the atmosphere of every school charged with the master sentiments of love, hope, and duty. Keep out fear and selfishness.

The schools thus planned and conducted will not be vocational or trade schools. They will not be mechanic arts schools. They will teach only subjects that every child ought to have opportunity to learn before it is sixteen years old, subjects that will serve well the child grown up, whatever its occupation. The pupils will learn to read, write, spell, and cipher much better than they do in the existing schools, and a larger proportion of the graduates will become in after life what may properly be called cultivated men and women. Best of all, the children will enjoy their school life and prefer school-time to vacation. Later, they will help to make wiser and happier the life of the community in which they settle.

It is plain that to carry these principles into practice in all American schools from bottom to top will require many years, much more money than the people have, heretofore, been accustomed to spend on the education of the children, and much effort to train by the hundred thousand a new kind of teacher. The colleges and uni-

versities of the country should systematically urge these principles on the attention of the American public, especially the women's colleges, because an immense majority of American school-teachers are women, and also because mothers generally have more to do than fathers with their children's training.

To promote schools of the sort above described will be a businesslike undertaking for leading business men all over the country.—*Dr. Eliot of Harvard.*

To Protect and Include

The labor of uniting into still closer amity and understanding the English-speaking peoples of the world has a significance of good to all Americans and to all nations and races of the world.

Destiny has made it a historical fact that the English-speaking peoples have been the instrument thru which civilization has been flung to the far corners of the globe. I am impressed not so much by the glory that the English-speaking peoples may take to themselves as by the profound duties that God has thrust upon them—duties of being restrained, tolerant and just. These duties will find their greatest recognition in a united unshakable friendship and understanding and oneness of purpose—not for the exclusion from brotherhood of others, but for a better brotherhood flowing towards others.

I believe that when the wisdom of America is summoned to assist the world in building a workable, as distinguished from a bungling agreement or association for the prevention of war, unity with English-speaking peoples will play no small part, not to invade the rights or exclude the fellowship of other nations, but to protect and include them.—*Warren G. Harding.*

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MAY

The month of regeneration

Perhaps there are simple means for the regeneration of our own bodies.

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DIAGNOSIS

With all the simplicity of diagnosis there still seems to be much confusion among students. This is because of certain traits or peculiarities discovered in the one or the other, supposedly to belong to a certain temperament.

We should bear in mind that in diagnosis peculiarities are immaterial for the reason that many of them may be local, or acquired through association, conditions and environments, as are acquired habits. Neither habits nor peculiarities reveal temperament or character.

The value of the diamond is the weight. Man must be judged by the laws of nature. Nature is absolute, precise, accurate, exact. She is based upon fixed laws, and these laws she follows. There can be no compromise. She determines base and inclinations during a process of gestation. Here she has her rules. She

has her momentums. To one she imparts the intellect for a base, to another the spiritual, and again to another the physical. As she cannot impart three bases, but only one, and yet she dare not be partial, and for this reason the other two factors are made into inclinations; again placing one of these inclinations as the first, the other as the second. This done, gestation continues until the finished product is delivered.

True, in some respects the intellectually based seem favored; but then again the spiritually based has things in his favor, while the physically based is favored in a great many respects. Nevertheless one and all have equal opportunities to gain their heart's desire, while sojourning through life.

As to endowments, gifts, talents and attributes, all temperaments possess them equally, but as to application they differ in a measure. Thus an endowment in the one called out to a degree may not at all appear in another. Such endowment, though present, may not be under control. During the gestative period the required conditions or environments have not been brought into play to induce imprints strong enough to vibrate after birth. Here is where knowledge of eugenic laws and their application can do much for the individual and spare us many an unnecessary drudgery, or annoyance, in our daily walks of life. Although neglected to a degree, although deprived of the blessing of such a knowledge, it is never too late to amend. We can adjust matters, and when we have aims and desires we will surely leave no stone unturned to gain the prize of our endeavors.

The man who lacks spiritually must so breathe, pray and live, selecting foods accordingly, that the corre-

sponding means unto realization be charged to the end desired, and the nerve system extended.

He who is not sufficiently buoyant, brave, tenacious, vigorous, or determined, can attain to it all if he but use the means that inspire physical propensities. Physical exercise, athletics, sports, games, golf, etc., do not suffice. It is the breath capacity that needs to be increased and the circulatory system charged to regulate gravity and texture.

In case of intellectual poverty, with the desire of enhancing its capacity, we not only need to train the intellect in various systematic studies, but we need to adjust our feeding, that by proper selection of concentrates we may strengthen the general constitution, and increase breath power unto the equalization of operations of the glandular system, and with it relieve the nervous system of the load it ordinarily has to carry, and thus help reduce the pressure within the circulatory system.

With the simple rules designed by nature, followed systematically and methodically, day by day, the results to be attained from such practices are very encouraging and teach us to understand the laws of life and eternity.

With the knowledge of scientific measures in the etheric we begin to comprehend more fully the object and purpose of human life and with it origin and destiny.

True, there are times when we forget that the human body has no relation to the animal, nor anything material, and that is because we do not understand ourselves sufficiently.

Sermonettes

What a blessing we do not possess a thousand tongues or thousand-fold lips.

We must be thankful for the things we miss if we desire to keep from falling into the eternal abyss.

The only difference between the Saints of God and the sinners of the world is that the former "work and pray" while the latter "work for prey."

Some labor for the sake of effect, others work for results.

Sorrows are all our own, while joy comes to us when we cease to roam.

The only difference between romanists and roamists is in the spelling.

To spell calls for spilling letters.

Terminology is the science of spilling words.

A song without words goes beyond utterance.

Humbleness is not a virtue—it's a science that but few attain to.

Consideration is a talent that but few mortals possess.

Though we may possess a heart we may not have a heart to own up to it.

A backslider is generally a backbiter.

Word-spinning is an art acquired by those who have no thought of their own.

Season Hints

June rides amidst flowers, while verdure inspires the mind and brings joy to the heart.

More recreation and outdoor sports; more changes in altitude and camping at the seashore, the canyons and woods.

To serve God is to worship Him through His handiwork and read the Open Book of Nature.

To indulge means to select from out of the vastness of variety the edibles most conducive to joy and happiness, or perfect health.

To eat for the purpose of charging the constitution with greater energy is proper, but to eat merely to get away with food is improper.

Food carefully selected shows sense of economy, while feeding the face just to see how much we can consume proves our ignorance on lines of economics.

With sifted bran, rolled oats on the side, and whole wheat soaked for hours until swelled double its size, we can be thankful for the things we miss—the things that nurse shortcomings.

Small fruit mixed with beaten white of egg, baked in a closed dish, in a slow oven, is quite a palatable dessert.

Small fruits are not appetizers, nor are they to be used as teasers. A small dish ought to suffice and if small fruits are to be considered a delicacy a little sweet cream will cause no harm.

Small fruit may not be harmful, if eaten with consideration, and as a relish rather than food.

It must be remembered the less frying, baking, stewing, steaming and cooking of food at this season the better.

Yet those of us who are culinarily inclined will putter around the kitchen, making love to pots and kettles, hugging the stove, for the sake of slaving for those around us and catering to their stomachs. It may be well occasionally to prepare special dishes, scientifically compounded for demonstration, but we better use our good judgment and set an example how to live scientifically correct, with the least effort, and a sense of economy.

Economy is not only the road to wealth, but to health as well.

Certainly new potatoes and clabber are good, but we would eat by far less potatoes if we were to eat them raw, in which case we surely would fare better.

Green peas can be and should be eaten without being cooked.

String beans should be scalded, softened in soda, and thoroughly rinsed thereafter. Served with French dressing. A little dish will go a long way, while the effect, or result attained will prove efficacious.

Summer squash should not be steamed. Eaten fresh, with a little oil and lemon juice, will be found an excellent tonic for the kidneys.

Carrots and peas go well together; so does squash and string beans. Quite a tonic for weak stomachs.

Turnips and beets are most delicious with sour cream and clabber. Excellent for torpid liver.

Sweet corn should be eaten from the cob if the liver is to be stirred; otherwise drop the cobs into boiling water just for one minute. Eaten with sour cream will prove a drastic measure.

White seedless grapes are now in season and should be eaten frequently, though with measure. One pound a day is sufficient. The white of egg with bran and grapes will build up the tissues rapidly, while the vril thus generated will charge the nerves.

As long as there is asparagus in the market the generatively weak should continue to indulge in it.

Even rhubarb should be used sparingly, but frequently, especially by those whose ducts need strengthening.

Gooseberries are most valuable to the enemy and should be eaten three times a day in quantities of two ounces at a time. Bran and rolled wheat go well with gooseberries. There are white, red and blue gooseberries.

White, red and black currants for all the three bases. The white are most valuable for all. Should be eaten daily in small quantities. Especially valuable in fibroids, tumors and infections.

It is best to eat fruits unfired, although in case of sickness firing in a tight glass vessel, in a quick oven, develops high potencies.

Through foods we surely cannot civilize; this world must learn itself dispise.

The less bread the better; no bread at all means less trouble; in fact, all baker's wares discarded from our menu will soon make us immune from physical ailments.

A pancake or waffle now and then is relished by fools and by men, yet he who from it can abstain will never enter the realm of disdain.

Why slave over a hot stove when nature has made it hot enough for us when offering her sunbaked treasures to us.

Discarding all unnecessary firing will make it possible for us to invest in an electric cook stove and with it learn to use more wholesome foods.

Proper selection does away with firing foods.

Nature cooked foods may not be as palatable as fired dishes, yet they are by far more wholesome and economical, for we learn to determine quantity by quality.

To remain in step with nature, we play safe.

At any rate investigation calls out the fact that the best educated, informed, proficient, academically cultured, mental giant has but a small portion of his brain under control, while the greater part still remains unused and dormant; in wait for an opportunity or suitable conditions to be put into use. For this reason we may excuse many blunders made by the bulk of beings, who move in groups, and for this cause cannot be held accountable for their negative or self-psychologized state, as conditions and environments compel them to follow those in the lead.

Pretense and Claim

Though better informed, and aware of the truth, be it historical, biblical, philosophic, scientific, economic or otherwise, the world will continue to promote errors willfully, and create psychologic illusions and delusions.

Though aware of facts and proofs, the world, both literate and illiterate, boisterously continues to promote agitation of erroneous statements and false claims.

It seems incredible; it is appalling; still, what else is to be expected from minds of mediocre caliber, held within the embryo of limitations. The magic touch of heart culture and the light of science alone can direct the mind into channels of comprehension and understanding. In the meanwhile the world at large continues to grope in a maze of ignorance and a labyrinth of superstition.

It is not necessary to confine ignorance to the illiterate class, ignorance fastens itself readily upon the cultured as well, for culture by no means protects the mind from susceptibility to negativeness. Only too frequently the learned may be narrow, shallow-minded, ignorant and superstitious on lines beyond concept. It has been conclusively shown by science that there is a good reason for mental giants to show illiteracy on many things that are common to other minds. It has been shown that what the illiterate frequently know by virtue of wit and humor the academic man has to learn to grasp and comprehend, after much effort.

To think what we are thinking about calls for thinking.

A Brief

It would be an actual deficiency of the proper estimate of worth and value not to speak, even briefly, of the series of priceless lectures given by the Master in Fresno, California, in March and finished early in April. These lectures were the proof or convincing evidence of the efficacy of breath and its manifold, nay, unending results in calling out the perfect control of the body, which is the key to physical, mental and spiritual development of the individual and leads to perfection.

No one, no matter how dull of apprehension and sin-steeped, if any degree of conception was present could but recognize the Master-mind, for it was continuously demonstrated. And it is not amiss, for it calls attention to accomplishments through controlled breath, to speak of the perfect alinement of his body. Every posture was all grace, whether walking, sitting or going through exercises, each being the exhibit of understanding reaching so far ahead of the times, that one was simply dazzled at a glimpse of this unfoldment, and then another, reaching into realms of such thought and supreme state of being as is unknown by the most cultured of the world. It all is found in the application of breath, consciously.

Over and over again the foundation exercises for the control of breath were given: the *out-breathing* and *in-breathing*, or Yima and Airyama; to completely, and with relaxation, empty the lungs five times a day. Then through inhalation to expand the lungs and also redeem the dormant cells. To lift the chest-wall higher and still higher, and to keep it in that position as "the

wall of defense," even set and unyielding to give free play to the dynamics. The theme of all the lectures was positive relaxation, for there must be a relaxed body if it is to be the temple of the living God—ever aiming to bring every part under the control of "my will." We were shown how by relaxing through motion or jumping, keeping time to music, we can help to gain our goal.

Much expression was given to recapitulations so as to call out the animation of memory, and bind or unite it to the mind. The location of the mind was shown to be connected with the epiphysis, for we must know that anything to exist has to have a centre of gravity or dwelling place. Later on the third exercise in Health and Breath was given and emphasis placed upon its great importance in developing conscious memory.

There was an almost endless presentation of subject matter, but after all it is most important to call attention to the main teaching, which, being reduced to a minimum, was: scientific self-culture, with the deduction that in the mind of the individual alone lies the solution to all problems.

One might be quite discouraged seeing such demonstration of equilibrium and relaxation as given to us in the lessons spoken of, but after all, we are never to forget that there is no end to "my possibilities," provided the work is done daily.

There were two lectures a day, three times a week. So many subjects were taken up and made simple and plain from the culture of the voice to the divisibility of the atom cell-life, free energy, electrons, etc., that to speak of it would fill columns. The use of the power of the atom—one equal to three hundred and

fifty tons of coal—will be a powerful emancipator unto the now struggling Aryan Race. One of the final talks was the Study of Man from an anthropological and scientific standpoint showing that nothing can be accomplished until we understand origin, purpose and destiny, or why we are here upon this earth.—*A Pupil.*

A Result of Travels

As it has been our good fortune of late to travel from one end of California to the other, and even as far north as Seattle—visiting en route all the Pacific Coast Centers wherever the Mazdaznan message to all mankind has been expounded by the Master—it may be expected by many who have not been so fortunate as we that we should write some little account as a result of our travels.

Truly we can say that it is worth while even at a sacrifice to see as much of this world as we can, even if we can see no more than just California, the state of ups and downs, of orange groves and vineyards, where the roadsides are strewn with poppies and roses, where the mountains and the ocean speak of majesty and power. After viewing the many wonders of nature we must conclude that the more we see of this beautiful world the more we love it and the less we desire to possess it, for we realize that "the earth is the Lord's and the fullness thereof."

It is with gratitude in our heart that we realize the accomplishment of the Mazdaznan Covenant, "I am here upon this earth to reclaim the earth, to turn the deserts into a paradise, a paradise most suitable unto God and His Associates to dwell therein." And as we

view it all we must admit that it is a paradise most suitable—but how about the Associates, are they to be found pure in heart? Are they ready when the midnight call is heard? It is to this end that the Master has gone from city to city devoting his time to reminding one and all of their worth and of our purpose on this earth, pointing the way and calling to time all those who have been chosen even before the foundations of the earth were laid; and it is a joy to find one here and there in expectation waiting for the same thing, although they themselves may not know what, but recognizing the Voice when they hear it.

May all of us who have heard the call and know the way to be open and free to take the responsibility of practicing what we have tested and tried and know to be the saving power. For, after all, the Master can only, like Jesus, breathe *before* his disciples, not *for* them.—*Anna Sandberg.*

We are not to forget that with humanity it is as with the animals, plants and minerals, they too run in groups, where but one or several minds are the leading factors, while the bulk run in grooves and channels mapped out for them. Those not in accord with a particular group aggregated to are of other ties, relations, tribes; they got lost in the shuffle and need to find their own kind if they are to be of use to themselves and society at large. Sectionalism, separatism and reformation are but natural consequences of groups and class consciousness. The less cultured and mediocre minds naturally run in larger bodies, or numbers; the more developed appear in small groups, in many instances as mere families, and lastly as individuals.

Spurs and Angles

The more we study animals, plants and minerals the more we realize the correspondences in the development of human kind at large. While nature with all the objective is the result of the creative energy, and the complexity thereof the result of evolutionary processes, man is in a class of his own; the embodiment of divinity. As such he possesses within him all of the powers and forces, gifts, talents, attributes and endowments of Infinitude, which he is to develop, one by one, irrespective of limitations and thus prove the limitlessness of intelligence. To be able to do so he must become conscious of complexity in variety and *vice versa*, as thus he proves himself infinitely and divinely within a course of application.

Now that science has come to understand and realize the possibility and reality of the divisibility of the atom we begin to understand mitotic division so much better.

Again comes the question as to the reason of our existence here on the earth and we wonder whether the phenomenal is worth living for, and if not, what are we to do to direct our ideas into channels of better attainments.

To live into the day may require no effort, still it is difficult to gain satisfaction from anything that is a real monotone.

Once we get into the thought of things, the complex, intricate, baffling, inexplicable becomes simplicity itself. Still, it takes patience, perseverance, tenacity, to

reach the end of our endeavors. What Herbert Spencer claimed, and a Haeckel declared, was considered but mere theory by the less informed. Today we are getting a step nearer the goal. It begins to "sink in," as the vulgar would say. Yes, it begins to "filter through our craniums," another would retort. Thus slowly, but surely, individuals here and there are inspired by the Spirit of the Times to give to the world by revelation what we now call discoveries. We are learning to understand nature better and with it ease the burdens that rest upon the white man's shoulders. What prayers and litanies failed to do for the world the saving power of the Spirit of the Times and the redeeming Genius of Invention brings about

that the day of Emancipation may be hastened.

Thus comes Prof. Holweck and declares that the heretofore necessary 50,000 volts used to penetrate the flesh cells exposing bones to the rays have been reduced to 25 by using a simplified apparatus. At this rate we shall soon have the pleasure of installing side by side with the piano and other household necessities, including the auto and airoplane an X-ray apparatus into which tubes will be inserted at a commercial rate vying with the price of pianola records. At this rate radium may be done away with, as free energy will take its place.

Prof. Holweck has also devised a process, so delicate in nature, that an infinitesimal of radium may be weighed beyond one millionth of a gram. Yet there will be thousands and tens of thousands of "educated" bookworms and highbrows who will smile, for a time at least, at such announcements, and continue in their

ignorance of inherited boisterousness and shallowness of mind.

Still, science goes on, for the Spirit of the Times cannot be checked by the hands of superstition and false claims. The age of reason is upon us with full force. We may resist, ignore, scheme and build barriers yet the powers and forces of nature will put to naught all our devices based upon antiquity.

Man, an Aggregate of Protoplasm

Dr. J. P. McMurrich, professor of anatomy, University of Toronto, is the author of the book, "The Development of the Human Body." A partial summary follows:

One of the fundamental principles of biology is that which regards all organisms as composed of one or more structural units, termed cells. Each of these maintains an individual existence, and in a many-celled organism is influenced by its fellows and contributes with them to the maintenance of the general existence of the individual of which it is a part.

The human body, though physiologically a unit, is structurally a community and the aggregate of many individual units, each of which leads to a certain extent an independent existence, and yet both contribute to and share in the general welfare of the community.

The adult human being is an aggregate of 26,500,000,000,000 cells. These may be defined as largely an aggregate of protoplasm, each of which owes its origin to the division of a pre-existent cell, and all of which may be traced back to a single parent cell—a fertilized ovum.

All of these cells are not alike. Just as in a social community one group of individuals devote themselves to the performance of one of the duties requisite to the wellbeing of the whole, and another group to another duty, so in the human being, cells work in groups, each group executing a particular function. We have here a physiological division of labor.

Certain cells become contractile, forming muscle cells. Others become irritable, responding readily to stimulation. Others undertake formation of this or that secretion, useful to the organism as a whole, and are gland cells; while others are set apart for the reproduction of species.

Each functional specialization is associated with a more or less definite structural adaptation, so that the general function of a cell may be recognized from its form and structure. Thus we have *tissues*, each an aggregate of similar cells; *organs*, which are the aggregate of the tissues; and *systems*, which are aggregates of organs having co-related functions.

One finds imbedded in the mass of protoplasm of a cell, globules of fat, pigment, or secretion of granules, all of which may be grouped together a deutoplasm. The protoplasm itself is a viscous substance resembling egg albumen in many of its peculiarities, and, like it, being coagulated by heat or when exposed to the action of various chemical reagents. We have here the complexes whose activities result in the manifestation of the phenomenon which we term "life."

In a living cell is a nucleus, a more or less spherical body and a permanent one. After an enormous interchange of parts, two nuclei result, each one to become a new cell. Thus new cells are forming every instant during life.

The *germ* cells represent potentially the next generation, while the *somatic* cells constitute the present one. It is evident that while the somatic cells of each generation die at their appointed time, and are differentiated anew from each generation of germ cells, the latter, termed collectively *germ-plasm*, are handed on from generation to generation without interruption.

Hence, the doctrine of continuity of the germ-plasm, a doctrine of fundamental importance on account of its bearings on the phenomena of heredity. The link in the continuous chain of germ-plasm is the fertilized ovum in all forms of animal life.

Among higher vertebrates, the female germ cell stores up more or less food yolk, but the male germ cell does not, since the latter in time is absorbed by the former into a single body, which is an animal or a human being in its first stage, or beginning of an embryo.

This single cell, which is the beginning of life of a lower animal or human being, is a wonderful spectacle under even an ordinary microscope. One can discern in it, completely visible with an enlargement of 25,000 diameters, the outlines of man in embryo.

In this germ cell are every element in infinitely minute quantity, that later takes on head, body and limbs, together with all of their complex parts.

The author describes the human male germ cell, which is our beginning. It is of elongate shape, 0.05 millimeters in length. One end is broadest, or about 0.005 millimeters long, oval in outline, somewhat flattened or concave at the tip, and pyriform in shape when seen in profile.

Covering the flattened portion of the head is a delicate, cap-like membrane, or head-cap, the apex of

which is a sharp edge. Attached is the neck with an upper, more refractive body, or nodule connecting it above and another with the section below.

What is below is "an axial filament," which is to become the human backbone. It is inclosed in a sheath, wrapped around with a spiral filament. Below the sheath is a tail, the rudimentary tail of the ancestral reptile which persists in man until the later tail bones fuse and the appendage disappears.

This peculiar cell, however, gives no indication of its later sex. That point of embryology still remains the great mystery of all animal life.

The second stage of man is that in which the feature above described has gone through transformations into three layers, or ribbons, each composed of many cells. The outside layer is called the *ectoderm*, from the cells of which there develop the outer skin and appendages, hair, nails, skin glands and the enamel of teeth.

Here also begin the linings of the mouth, nasal cavities, etc., the nervous system, nervous elements of the sense organs and the lens of the eye.

The second layer is the *endoderm*, from the cells of which emanate the linings of all the interior tracts.

The third layer is the *mesoderm*, the cells of which produce the connective tissues, muscles, the circulatory system of blood, lymphatic system, etc., kidneys and other internal organs, except liver.

The next important stage is the embryo at birth, a condition which speedily ends by rapid transformations.

Excluded from this category are certain creatures which bring forth their young not only alive but fully formed, ready to begin the battle of life at once.

The calf of the cow arises on its legs almost immediately, without waiting to say good-bye to his embryonic self. The chicken, alive in the shell as an embryo, breaks out and at once goes scratching for a living, a little but fully formed bird.

Odd as it seems, the liver alone forms after birth. The embryo has a digestive tract which functions prior to birth. After birth, the once-upon-a-time embryo is confronted with entirely new conditions, which determine the gradual formation of the liver.

What is man, anyhow? Chemistry answers: A man is 72 per cent oxygen, 9.10 hydrogen, 2.5 nitrogen, 13.50 carbon, 1.15 phosphorus, 1.30 calcium, 0.147 sulphur, 0.10 sodium, 0.026 potassium, 0.085 chlorine, and fluorin, iron, silicon, magnesium and iodine in small and variable amounts.

A man weighing 150 pounds totes around eight pounds of blood. You can always estimate how much blood you own, whatever your size. The blood weighs one-nineteenth of your total weight. You should have about two pounds of "breath" with you; that is, you should inhale two pounds of oxygen and exhale three-fourths as much carbon dioxide per breath.

We may not have been permitted to choose our parents, yet we ought to have free choice in matters appertaining to vocations, which are to lead us through the daily walks of life.

Some remain in their boundary lines of limitations, because of the strings that hold them like a chain that holds the dog to his hut, and though freed it fares them no better for they will continue to follow the groove made by the length of the chain.

The Stupendous Possibilities of the Atom

It is no exaggeration to say that the whole course of human life in the future depends largely upon the development of knowledge concerning the atom. Recently the press of the world has been filled with news about the efforts of the Allies to make Germany pay the debt fixed on her by the Reparations Commission. If some German scientist should happen to discover a way artificially to break up an atom, and if this new-found power were to be employed by the Teutons to destroy their conquerors, there would be a new set of victors and a new treaty to fulfill. Although such a development is hardly probable, it is possible, and this forcibly calls attention to the political and economic uncertainties that surround us due to the marvelous advances of science.

It has always been our habit to view political and religious changes as matters of greatest moment. But these are of small consequence compared with the vital revolutions in our mode of living caused by new technical knowledge. Science is the master of law and is the true agent of social change. Only a couple of centuries ago men froze on sites where coal-mines are now operated. Life-giving energy lay directly underfoot, but it was rendered useless through lack of knowledge. It is likely that succeeding generations will look back with pity upon us for a similar display of ignorance concerning the multitude of useful and valuable forces which were all about us.

As time is now measured, it is not a long interval from the day of our primitive forefathers who struck a spark to kindle a fire to the present era of compara-

tive comfort, when we may supply ourselves with heat and light by merely turning a switch while lying in bed. From the beginning of time human minds have questioned the origin of energy pouring out from the sun and stars. Now we are far more curious concerning the nature of the energy that is being emitted by the atoms of certain elements, particularly radium. The stars are far off, but radium and other elements are close at hand, and it is only natural that our interest should increase with our nearness to the marvel.

Modern chemistry has been reared on the theory we have built up concerning atoms. The idea that the objects we see around us every day are aggregates of exceedingly small indivisible particles is older than science itself. Such a belief was expressed by a great Phœnician philosopher eleven hundred years before the commencement of the Christian era. His views were developed by the Greeks, but were forgotten after the destruction of Rome and were not again brought to light until the middle of the Seventeenth Century. Boyle used the same hypothesis in his explanation of chemical phenomena and Newton applied the same theory in his explanation of Boyle's law. Dalton obtained the idea from Newton and in 1803 discovered a way to determine the relative weight of atoms.

But the greatest advance in our knowledge concerning the atom and its possibilities has come within recent years. The ancients were quite sure that matter was made up of atoms, but they could not prove their theory. Today we are able to count atoms and determine their size and motions. The discovery of the X-ray and the powers of radium have enabled us materially to increase our understanding of the subject. While we are yet unable to break up an atom

into its component parts, we do know that nature performs such a feat, for the radium element is so broken up by natural forces and this gives us the so-called radioactivity. As a consequence we no longer view the atom as a simple, indivisible structure.

An atom is about as big compared to a baseball as the baseball is when compared to the earth. Each atom consists of particles of positive and negative electricity. The center of the atom is known as the nucleus and contains all of the positive electricity. The negative electricity exists in the form of electrons which arrange themselves in space about the nucleus and revolve in a fixed system around or about it. Although the atom as a whole is very small, the electrons are far more minute. If we were to enlarge an atom until it had a diameter of one mile, the electrons would be about five feet in diameter, while the nucleus at the center would be no larger than a walnut. In other words, each atom may be considered more or less as a little solar system all by itself, and this new conception of the atom is enabling scientists to work along lines of new knowledge with far greater hope of success.

While the electrons in all atoms are alike, each one of the ninety-two elements, which we believe constitute all matter, has its own particular type of nucleus. These nuclei differ from one another only in the amount of positive electricity they contain. Thus for the simplest element, hydrogen, the nucleus has a unit positive charge which is able to neutralize the charge of a single electron. Therefore a hydrogen atom consists merely of the nucleus or core and one electron. The next element, helium, has a nucleus with a double positive charge, and consequently this element contains two electrons. In like manner it has been discovered that

the carbon atom contains six electrons; oxygen, eight; aluminum, thirteen; sulphur, sixteen; iron, twenty-six; copper, twenty-nine; silver, forty-seven; gold, seventy-nine; mercury, eighty; lead, eighty-two; bismuth, eighty-three; radium, eighty-eight; thorium, ninety; and uranium, ninety-two.

So much for the fundamental idea of the atomic theory. The questions arise: What does this mean to us in our lives today? What are the future possibilities of scientific developments along this same line, and what effect will these advances have on civilization?

Life is a variety of motions and motion is energy. If the moving things are large enough to see, we call their movement mechanical energy. If the particles in motion are invisible to the eye, even through a microscope, we call their movement heat energy. When the particles are not matter at all, but electrons, we call their energy electrical energy. The farther we go, the more it appears that the basis of all life is electricity. Some day we may know just what electricity is.

The first real step forward in the utilization of the mysterious energy of the atom was the invention of a practical X-ray machine. The X-rays are identical with light and electric waves, except that their wavelengths are very much less than the shortest of light waves. Our present X-ray practice is extremely wasteful, for not more than $1/10$ of 1 per cent. of the energy delivered in an X-ray tube leaves the tube as X-rays, the remainder of the energy being transformed mainly into heat.

At present we know of but three possible sources of new energy—solar energy, the internal heat of the earth, and atomic disintegration. The last mentioned source of energy is just now attracting greatest atten-

tion. We know that the atoms of radium are in constant process of breaking up. We know that this disintegration liberates energy, for it has been proved that the temperature of the air surrounding a piece of radium is about three degrees higher than the temperature beyond its vicinity. However, scientists have been unable to increase the flow of energy from radium by heating the metal to a temperature as high as that of the electric arc. Nor have investigators been able to slow down the disintegration of radium atoms by placing the metal in a temperature as low as that of liquid air. In other words, we are easily able to observe all of the phenomena of radioactivity and yet we cannot control this activity. That is the problem science is attempting to solve, and one day when the answer is written, the whole course of human life will be so changed through the utilization of the new knowledge that past revolutions will appear of small consequence in comparison.

When we have discovered the secret of the atom and can control its force, it is likely all nations will be ready and willing to lay down their arms and abolish their armies and navies. Statesmen will be glad to sit around a table and compromise their differences without any talk of force, for a power will be available in the world so mighty in its potentialities that no person would dare consider its use except for some constructive purpose.—*World's Work*.

But as the light of reason breaks through the thicket of superstitions and ignorance even so big bodies, though moving slowly, eventually gain a better understanding of life and eternity.

THAT'S WHAT HE SAYS

Dr. George G. Allen of Brookline, Mass., philologist and geologist, claims that scientific research has uncovered facts that bring Adam and Eve into the world on the banks of what is now the Ohio river. He says:

"Authorities have told us that the garden where the first woman plucked the apple was at the north pole. That is, it is the north pole today, but 6,000 years ago it was a sunny, tropical country situated about where Asia Minor is located now.

"In the huge ice floes were found growths that come only from a tropic sun. This was finally explained through analysis of equinoctial processions, it was discovered that the point called the north pole travels around the world once in 25,000 years.

"Careful mathematical computations bring the original paradise into the state now called Ohio."

It is Dr. Allen's contention that Adam and Eve were the original redskins as well as the original humans.

At one time there were a people in Asia Minor called the Cynthians. They were the cradle of civilization. All people sprung from this stock, the red races we now know and have known, the orientals of the east, the whites of the west.

"Go to the language of the Cynthians for more proof that their original parents, Adam and Eve, came from Ohio. 'Adam' in the Cynthian language means 'red man' and 'Ohio' means 'the most beautiful.'

"It is about 19,000 years since Ohio was the Garden of Eden, Dr. Allen declares, and he goes on to say that in 19,000 years America will be back in the eastern hemisphere, a tropical country with a new race, perhaps the red race once more.

"There comes another dreadful but interesting point," he says. "For a long time we have been having a series of mild winters, and then a very severe one. Scientists who have been studying this believe it is new indication of another great glacier like the one that swept down across America and gouged out the Mississippi."—*Exchange*.

I KNOW—WE KNOW

All the worse for us; if we know and do not follow out according to knowledge. That is just the idea. We know a great many things. In fact we know more than we are able to make use of. We just know things and of a great many more things. And there the matter rests.

We know what is the right and proper thing for us to do—but we simply fail to do it.

We know *what* and *how* we should go about our business, and still we allow ourselves to be thrown off our guard.

We even know that "practice makes perfect." We know that by paying attention to the little regime of daily walks will eventually make us proficient, efficient and lastly immune from the hum-drums of lack and slack.

There are two kinds of habits—one for betterment and perfection, the other leading into channels of future regrets and sorrow. Why cultivate, or yield to the latter, when the former remains with us and insures to us joy and felicity.

We should pay more attention to outbreathing. It is for this reason that philosophers of old laid stress

on the reciting of prayers, so as to impress the less cultured with the efficiency of outbreathing. Now, it is not necessary that we employ words in exercising outbreathing. We can part our lips gently, and, with our mind on the breath current, prolong the outbreathing for one minute, and more, even while walking, riding, motoring, or at work.

While reading or writing we can at times pay attention to outbreathing.

We know we can; then let's do it.

THEORY AND PRAXIS

Nothing but discoveries upon discoveries. It has been found if you miss a buttonhole that your garment will appear wrinkled, and if you place a steel knife (not steal a knife) upon a wrinkle, it will flatten out the latter, providing you never take the steel out of the knife; while if you keep your hand out of boiling water you will not feel hurt; there comes in addition, the wisdom of spiritual knowledge that tho we may miss peace thruout the daily walks of life, indulging in man's neighborly lusts, discovering dead chickens in our yard, gate unhinged and our window panes broken, to a pain in our head, we need not worry; simply clothe yourself in Divine Love and break the chain of mortal sense for then and there shall come to you the gain of Spiritual Peace in whole and in pieces.

All you need to do is "demand" then "command," and you will hear the words scratching your sublime cranium, saying: I am here! Write! That's the ticket: "Write!" Write what? Why a scenario, of course. Don't you know movies have exhausted all of the material from 101 Ranch to Maeterlinks Triangle? Write,

you big boob! Write spirit stuff that will make your hair stand up pompadour, or make you lean against the lamp-post a la Troubadore, or any other door that leads thru Rushdecana.

The pusillanimous knocking will no longer mar your daily walks. You will now cease romance and novel-leting, and lift your eyes toward the spirit fields covered with delicate spirit flowers awaiting your spirit-guided hand to gather a bouquet unto the guidance of your footsteps to an equally minded damsel to recognize in you the angel of a unit that sees in the blending of two soles, a complete pair of shoes, where a whole family can live in eternal bliss, waiting for a gleam of glory leading to Bliss absolute without renunciation or sacrifice offering in the form of Yoga, but where eats and habits are sanctioned by the divine right of society. Ah, it is well with my soul.

Just to Learn

Just to learn to be conscious of the ever-present desire to know Thy Will.

Just through strength of character and faithfulness to bear the cross.

Just to learn through breath to overcome all that would lay in waste the possibilities of this life here and now.

Just to learn usefulness each day, thus utilizing life's manifold opportunities.

Just to learn through the redeemed precious blood to ever be the pure in heart.

Just to learn to keep faith in Eternal Designs as clear and simple as that of a little child.

Just to learn to enter the silence where speaks only the Voice of God. ✽

BEYOND INQUISITION

Cities have come to be unnatural. They cause unnatural unrest in men's minds. They have created a condition which is robbing agriculture of its manpower, robbing the worker and the manufacturer of normal human conditions, and have created the spectacle of the farmer's production having to be transported to these great centers to be treated or milled or manipulated before they are transported back again to the smaller communities to be sold back to the farmer. These conditions are artificial.

We plan, and are already putting the idea into operation, to utilize the water-power of small streams throughout the country for making various parts of our machinery, both for tractor and car. During the next few years we will enter many of the smaller towns and even villages where the townspeople and even the farmer, if he cares to, may have all the work wanted. This work for the farmer will come when he is not busy on his farm, and so will add to his earnings.

The food-raising season is comparatively short, and the farmer is today a slave to enforced idleness and a few cows in winter. The cities, with their concentrations of industry, are responsible.

The farmer will see the day when both the horse and cow are done away with. The horse will go because of the concentrated energy of automobile and tractors.

The same cereals that the cows eat can be made into a milk which is superior to the natural article and much cleaner. The cow is the crudest machine in the world. Our laboratories have already demonstrated that cow's milk can be done away with and the concentration of the elements of milk can be manufactured

into scientific food by machines far cleaner than cows and not subject to tuberculosis.

But what about the meat which the cow also provides?

A scientific food, such as I have described, will not only take the place of milk, but meat. Meat is not essential. As for the horse, he is twelve-hundred-pound "hay motor" of one horse-power. A little machine half his size will equal twenty of him.

One of the first demonstrations of our plan is being made in a town of 1,500 inhabitants, twenty miles from Detroit. Our factory there employs 250 men in the exclusive manufacture of valves which we use both for the Ford car and tractor. The transportation is by motor-truck, on good roads, the ideal system of short-haul transportation for railroad shipment farther on. The town needs a sewer system, which the company is prepared to build, in co-operation with the townspeople, so that there will be no need of the town floundering in debt for years under heavy issues of bonds—a longstanding evil from which no one profits but parasitic non-producers, such as the cities are filled with. This will be our system in every small community in which we locate. Improvements need not be limited to sewers.

Our plan is not to be confined to one portion of the United States, but will extend throughout the country. We will probably not limit it to the United States. England offers many opportunities of this kind.

The idea in the smaller community is to get at it and do it. These farming communities need their manpower, and improved mechanical farming methods will eventually give men time to think of other things than being held to crude farms, slaving through the winter for a few cows. They may work in one of our factories

until the time comes to plant crops. They may then come back when that work is done. There will be no need for the farmer to leave his farm or its surroundings for the unnatural conditions of American cities, with their injurious effects on mental, moral, and physical life.

From a sociological point of view also, we have found that there are fewer needy people in smaller communities than in cities. In the town of Dearborn here we have had but three cases to look into, whereas in Detroit there have been too many.—*Henry Ford*.

To Persevere

An old adage has it—"He who perseveres receives the crown of life." There is no doubt about it, but to persevere not only calls for patience, but for constant activity where time and energy is no object. Though the object of our fancy may not be in sight we nevertheless feel that by keeping in step with our desire or demand we shall in due time and season gain realization. True, if we set a time, or place, for attainments desired, and with the time passed and our goal not reached, we are likely to feel not only disappointed but discouraged. Where we feel we have done our part and never let up attending to what has been made our duty, ever willing and obediently answering the call, we at least have and continue to prove to ourselves ability and strength of character. The exercise of gifts, talents, endowments and attributes are in themselves a joy worth living.

Never give up even if the pathway be dark and dreary, for the day must dawn in which we learn that the crown of life is won.



MOTHER'S VOICE



Edited by Maria Rose Ruth Hilton

No Nation can rise above the level of its Womanhood

HOPE

I sing of hope,
The hope of Life Eternal!
Not hope of bandaged eyes,
With naked feet and drooping head
Dejectedly astride the orb,
That whirls amidst the clouds
Of circling vacancy;
Harkening in vain appeal
To the Seven-stringed lyre
That listless fingers stray upon,
(Whose music is best fraught with pain)
Perchance to strike the mystic chord
Of Life's awakenment;
Yet missed, so oft denied
Well nigh impossible,
Except thru chance
Which of itself despairs.
Rather not in deed,
But of that love
Which ever stands and knocks,
With lamp in hand;
Proclaiming on the street
As well as mountain-top;
"Light to all the world,"
That existence is immortal
Knowledge, bliss to him

Who knows the "universe is I";
 That God is man,
 And man is God,
 When that perfection is,
 And oneness conquers self;
 Personified in body pure,
 An Infinite temple
 Of cause, space and time,
 Manifesting "life, more life";
 Spirit materialized in form
 Transcending law,
 Both human and divine;
 Because creator of one's realm,
 And Master of it all
 In covenant of time,
 An independence finds—
 Freedom's ecstasy,
 Liberty Divine!

—*Guromano.*

Wonders Never Cease

Any woman who yearns to be a man or any man who wishes to be a woman will be able to effect the change with comparatively little difficulty.

M. G. Charpy, a member of the Academy of Science of the Institute of France, has succeeded in metamorphosing a male frog into a female frog, according to the report made yesterday to the academy of sciences by M. Edmond Perrier. This truly remarkable change was made by starving the male frog and nourishing it again.

M. Perrier expressed the belief that if change of sex is possible with other animals, perhaps with human beings.

Edmond Perrier is a member of the Academy of Medicine of the Institute, the director of the museum of the Jardin Des Plantes and a great authority on natural history, who has been made a commander of the Legion of Honor. Learned as he is, M. Perrier possesses an imagination and, it is hinted, a sense of humor. It was he who peopled Mars and drew the picture of the planet's inhabitants.

"The men of Mars are tall because the force of gravity there is slight; blond because daylight is less intense there; with perhaps less powerful limbs, they have some of the characteristics of our Scandinavian types, although probably, they have larger skulls. Their large blue eyes; their strong noses, their large ears constitute a type of beauty which we doubtless would not appreciate except as suggesting a super-human intelligence."

The society of the Martians, M. Perrier admitted, would be objectionable to the elegant pedestrians who throng the Paris boulevards.

"But Mars is the country of beauty," this savant declared, "and the Martians know the most noble intellectual things and the suavest emotions."

It was M. Perrier too, who announced that the human appendix was not a useless organ, undergoing degeneration, but a valuable gland. He opposed the idea that the appendix is no more than a trap for fruit seeds and a source of profit to surgeons, declaring that a man should think twice before having his appendix removed. M. Perrier, too, came to the conclusion that women with big feet and men with little feet are prone to insanity and so he told the Academy of Sciences. Of a hundred normal men he found eighteen who had small feet, while of a hundred insane males, seventy-

six had small feet. One hundred normal women showed twenty-three with large feet, and of the same number of insane women eighty-two had large feet.

From Man to Superman

The great events of yesterday, the bloody wars whose manifold murders and mutilations were not only practiced but glorified in, should turn our thoughts to consider ways and means to end these terrible upheavals, caused by the ancient beast in man, and to restrain the brute force by wisdom and conscience.

The way to make a permanent improvement is through Brotherhood and Birth Control.

Humanity's salvation depends not on the *quantity*, but on the *quality* of those that are born into the world. The ending of prejudices between races and nations, between creeds, castes and sects, can only be effected by the practice of universal brotherhood of humanity as the true religion.

Anthropology, the study of mankind, can materially help us to attain this result and should serve a humanitarian end, as well as a scientific purpose.

Though the majority of Anthropologists, in keeping with the scholastic teachings, have begun by assuming as an axiom the inequality of human races, they will have to evolutionize and adopt a more broad-minded and many-sided treatment of the subject.

Now nation fights nation, and it seems inevitable that the struggle of race against race will follow, unless we develop a greater interest in each other, a fuller understanding, more friendly feelings, and a heartier co-operation, to bring about the brotherhood of man, and render the condition on our planet as favorable as

possible and our earthly existence more worth while.

When a race thinks itself superior, it should make other races look up to it; but it should never demean its superiority by looking down upon the others. The present conditions among the white race show that a superior race still has to be developed. At any rate, at present where brute force, shot, shell, shrapnel, hypocrisy and injustice have to be more convincing than wisdom and conscience, the so-called superiority of our white race makes but a poor impression on the philosophers of any race.

The essence of natural philosophy will influence humanity with the result that men will become more interested in all human beings, and shall all practice the *Golden Rule*: "Do unto others as ye would have others do unto you."

In reality, we cannot draw a line at all between any of the races; neither does nature. We should learn to understand the greatest and most serious truth, which is *the oneness of all humanity*. *Man is all men*, and the future of humanity lies with men who have the good physical and psychical qualities of all the human races.

This 20th century does not show that the Caucasian race practices much philosophy and brotherhood—neither among themselves, nor toward other races.

A comparison of the average Caucasian conduct of the present day with the broad philanthropy and unselfishness of Buddha, who was born 2479 years ago, or with the doctrines about truth and justice of Confucius, who was born 2470 years ago, will award the palm of superiority to these Mongolians of nearly twenty-five centuries ago.

Besides the somatological classification of the Genus Homo, based solely on physical characteristics in the

Ethiopian race, the Mongolian race and the Caucasian race, with numerous sub-forms, we should accept also the classification based upon intelligence and character, as this gives especially those characteristics which are essentially human, namely:

Uncivilized Man
Civilized Man
Humanized Man
Cultured Man
Perfect Man

This classification offers the solution of the race problem in the United States and throughout the world.
—Birth Control Review.

Lewd Thinkers

According to the laws in 18 states as well as to Section 211 of the Criminal Code of the United States of America, the expressed views concerning Birth Control of the following thinkers would have been adjudged lewd, obscene, filthy, vile and indecent and would have been adjudged against the peace of the United States and their dignity.

Plato, Aristotle, Zeno, Beccaria, Voltaire, Rousseau, Montesquieu, John Stuart Mill, Thomas Huxley, Emile Zola, Paul Adam, Guy de Maupassant, Gustave Le Bon, Anatole France, Robert G. Ingersoll, Ralph Waldo Emerson, Joseph Chamberlain, John Burns, John Ruskin, H. G. Wells, John Morley, Auguste Comte, Eugene Brieux, Wm. Graham Sumner, Rémy De Gourmont, Helene Stoecker, Oda Olberg, Ellen Key, Ivan Bloch, Havelock Ellis, Joseph McCabe, George Bernard Shaw.
—The Birth Control Review.



FEDERATOR

Edited by Nellie Wheelwright



STUDY OF MAN

The more remote the subject matter of the origin of man the greater and more minute our understanding, by reason of a higher and better comprehension and conception. With the development of biological equipments and means commanded by science we are in a position to make comparisons and derive deductions that lead us into data which defy criticism. Once we have approximately determined the origin of man and his racial developments, in which study the science of geology has proven a very useful hand-maiden, we turn to anthropometry in its widest sense, here to learn more fully the anthropological means that lead to the solution of fundamental problems connected with evolution or palaeontological themes. Still, all analytical study, or investigation in detail, reveals no more in the main than the deductions offered in our present study, which has for its purpose the bringing into closer relation the twelve great divisions that characterize all of the Aryan, or White race, and which divisions are to be reduced to the *three principal groups*, governing and directing final emancipation, dissolving into one grand and glorious Federation, akin to the poets' idealism of a Kingdom of God on earth.

Leaving anthropology, with its zoological, palaeontological, anthropometrical analyses, as well as the comparative survey offered by somatology behind us,

we propose to confine ourselves largely with the study of tribes, or tongues and nations, the Aryan race appears to be divided into, returning to geology only when certain ethnological data demand approval.

Detailed study of tribes does not reveal the ties of relation between the nations, but merely discloses the peculiarities developed under certain conditions and environments, provincial in nature or imposed upon through necessity seeking self-preservation.

The division of a race into tribes is a natural consequence in the development of its members seeking application and outlets for their mental promptings. The reason a race cannot exceed the limit of twelve distinct types is due to a fixed law in nature, imparting a threefold mental capacity, creating three groups, of which each group divides and subdivides, thus giving each group four divisions, which continue to be reproduced, irrespective of generation with other types.

It must be borne in mind that the same rule which governs racial relations is to be applied to tribal relations. Though members of two distinct races generate it does not follow that a third race is thus created, although traits of both may be found equally distributed; generations to follow not only modify biological equipments, but the offspring eventually returns to the racial tie of the one or the other it sprung from, or becomes extinct by virtue of the laws governing the process of "demiscegenation."

The successful mixture of two distinct tribes does by no means create a new tribe, but, in case all of the traits are exhausted, the result is equal to the original type of the Aryan, with this one difference, that to the type are added the biological equipments of all

the twelve tribes, thus calling out the perfect man within the boundary lines of the race. Many historical figures have attained to that state and have become the examples of strength of character we all strive to attain to. Even though most of us merely imitate, we nevertheless recognize the grandeur of perfection, or higher attainments. Were it not so, strenuous efforts would not be made by one and all, irrespective of apparent limitations—limitations only too frequently barring advancement and progress.

Idiosyncrasies

Idiosyncrasies are current in every temperament as well as in every tribe, tongue or nation. Idiosyncrasies are the accumulation of ideas and opinions of fancy and reflex, where the object itself is absent, and the subject matter for substantiation is absent, consequently trans-substantiation utterly impossible. There are as many phases of idiosyncrasies as there are tribes. For this reason by certain phases tribal relations are readily recognized.

Inasmuch as every tribe or nation has its own idiosyncrasies, the one or the other phase appears at intervals or with the advance of years, as do seasons bring forth their own kind. Those who manifest all the idiosyncrasies at one time are considered extremely temperamental, and out of the ordinary.

Thus every race again displays and manifests certain idiosyncrasies all their own in nature and absolutely characteristic of kind. The idiosyncrasies of the White may differ from those of the Yellow to a very marked degree, so much so that were a White

man to imitate the latter he would have to change his whole mode of living. The Yellow race, too, shows very marked degrees of idiosyncrasies when compared with those of the Dusk or Hindoo, while the latter has nothing in common with the phases of idiosyncrasies characteristic and natural to the Olive-Green, or Islander. The Olive-Green, or Islander, is readily discovered by his idiosyncrasies, no matter under what conditions he may be found to live. The Olive-Green Islander for this reason cannot be mistaken as to relation with the Brown, as the latter clings to idiosyncrasies that are as definite as his color; while the Black man neither approaches the Brown nor is it possible for him to ever acquire any of his more advanced fellowman's attributes, for he has by nature to follow a particular trend which to *modify* is in his province, but to *eradicate* beyond his nature.

Change of gravity and index as well as consistency and texture of blood alone can eradicate racial as well as tribal idiosyncrasies, and with it temperamental tendencies retarding progress.

True, we cannot expect nature to exercise her evolutionary power there where she has culminated into a phase beyond her measures, for man is in a class outside of the laws of nature and to the extent he fails to progress he must take the consequences in full.

Dogmas are for those who create them and creeds must, like chickens, go home to roost.

Though the law of wholeness is the Lord's, man puts a hole into it without making it holy.

At This Time

Someone has said that the island of Yap means: "Imports: breezes and seaweeds. Exports; trouble. Future: more trouble."

Someone else has said that the seriousness of the situation called out by the British coal strike, "lies in the fact that unless some arrangement, such as an agreement to nationalize the mines, is reached, the prospect for industrial peace in England, with all that means to the world is extremely remote. On the other hand, if the nationalization of mines is at once consented to, the nationalization of industry generally must inevitably follow, and the end of capitalism in Great Britain will have begun."

Ambition has a twin-sister, jealousy. It finds expression first in the individual and then in the nation. Through it suffering and impositions are inflicted. And there is no gain, because it is against the laws of the very universe.

To find the safe path through life's forest, and to reach the healthful, sunny, quiet plains of tranquility is not the easiest task. It can only be accomplished through patience and courage.

These are the days to summon to our help in the conduct of life, *courage*. The courage that can stand when even truth seems far distant, and we have to courageously press on through the darkness knowing that as Thou art, I am.

Now we are in the midst of discussions why the League of Nations failed. It is threshing over the old chaff. The wheat remains and how much more profitable to search for the cause.

Hopeful Outlook

Despite the gloomy predictions of malcontents and pessimistic and opposing parties, immense strides have been made within twelve months toward the liquidation of the war and the re-establishment of genuine peace.

Only a year ago Poland and Russia were at war, Italy and Jugo Slavia were on the verge of war, the allies were fighting the Turks in Asia Minor, the peoples of central and eastern Europe were a prey to hunger and disease and the demand exceeded the supply in nearly all lines of production. There were sores and trouble spots all over Europe, discontent was rife and any evil seemed possible.

Today all this is changed. Russia is no longer subject to external aggression, but is free to try to work out her own salvation. The long quarrel between the Italians and Jugo Slavs has been appeased by the treaty of Rapallo. Stabilizing alliances have been concluded between Jugo Slavia, Czecho-Slovakia and Roumania, between Roumania and Poland and between France and Belgium.

Danger from famine and epidemic seemingly has been averted. The death rate is falling and the birth rate is rising. Even Austria is in far better condition than was believed possible a few months ago.

Throughout Europe social conditions are improving continually. Even the present industrial crisis, though causing a certain amount of suffering, is probably a blessing in disguise. Under its influence supply has once more begun to exceed demand and the cost of living has begun to fall. Travel is becoming

easier and communication by mail and wire is gradually improving. In the near east France and Italy have reached a peace agreement with the Turkish nationalists and as soon as the Greeks make sure of their inability to enforce the treaty of Sevres single-handed the situation there is almost certain to improve rapidly.—*Chicago News*.

President Harding's Statement

1. "In the existing League of Nations, world governing with its super powers, this Republic will have no part. . . . Manifestly, the highest purpose of the League of Nations was defeated in linking it with the treaty of peace and making it the enforcing agency of the victors of the war. International association for permanent peace must be conceived solely as an instrumentality of justice, unassociated with the passions of yesterday, and not so constituted as to attempt the dual functions of a political instrument of the conquerors and of an agency of peace."

2. "In rejecting the League covenant and uttering that rejection to our own people, and to the world, we make no surrender of our hope and aim for an association to promote peace in which we would most heartily join."

3. "To establish the state of technical peace without further delay, I should approve a declaratory resolution by Congress to that effect, with the qualifications essential to protect all our rights. Such a resolution . . . must add no difficulty in effecting, with just reparations, the restoration for which all Europe yearns and upon which the world's recovery

must be founded. Neither former enemy nor ally can mistake America's position, because our attitude as to responsibility for the war and the necessity for just reparations already has had formal and very earnest expression."

4. "It would be idle to declare for separate treaties of peace with the Central Powers on the assumption that these alone would be adequate, because the situation is so involved that our peace engagements can not ignore the Old-World relationship and the settlements already effected."

5. "The wiser course would seem to be the acceptance of the confirmation of our rights and interests as already provided, and to engage under the existing treaty, assuming, of course, that this can be satisfactorily accomplished by such explicit reservations and modifications as will secure our absolute freedom from inadvisable commitments and safeguard all our essential interests."

"With the super-governing league definitely rejected and with the world so informed, and with the status of peace proclaimed at home, we may proceed to negotiate the covenanted relationships so essential to the recognition of all the rights everywhere of our own nation and play our full part in joining the peoples of the world in the pursuits of peace once more."
—*New York Tribune*.

Many a thinker thinks he thinks, still he does not know what he is thinking about.

As a child of the earth we should at least inherit the earth to the extent necessary to sustain us equally as well as are sustained the animals.

Clippings

There can be no doubt that we should have had within the past six months a terrible panic and unprecedented financial and industrial distress but for the help of the Reserve System in giving a true emergency elasticity to credit and currency. The current reports of the condition of banks in the Reserve System reflects clearly how we are emerging from the financial danger zone. There has been, week by week, a gradual improvement in the percentage of reserve to total liabilities.

The exchanges of the world are out of joint, and the fundamental cause is the prostration of industry in Europe. Never before was there such an illuminating demonstration of the interdependence of peoples. The national rivalries and struggles over markets of which we are accustomed to hear much are now seen to be mere incidents of healthy trade, like the competition of rival shopkeepers, in comparison with the fundamental interests that the populations of all countries have in common.

When the trade between nations is on an even keel it settles itself; there are no balances. When trade fluctuates, with balances for a few months one way and then the other, it can be settled by short loans between bankers, or by shipments of gold; but when year after year the balances run in the same direction, it becomes increasingly difficult to find the means of settlement.

The dollar rules high in comparison with the money of other countries, and while that may be

gratifying to our pride it is abnormal and hurtful to our trade. It helps us to make purchases abroad and stimulates imports into this country, at the same time making it more difficult for all other countries to buy of us.

Huge Asia's subservience to smaller but more aggressive Europe has been increased, territorially at least, by the settlements following the war. Mesopotamia, Syria, and Palestine have been added to the vast extent of Asiatic territory already under the control of Western Powers. This again is slightly counterbalanced by the German Asiatic territory taken over by Japan, the first Asiatic Power in centuries to take rank with the nations of the Atlantic and Mediterranean. Europe now controls Asiatic territory somewhat greater in population, and far greater in extent than the whole of Europe, but many observers find a loosening of political and military bonds which ultimately, they argue, will result in the rise of sovereign autochthonous nationalities.

The second session of the Albanian parliament was held in the presence of representatives of Italy and Great Britain and members of the American Red Cross. As I watched the proceedings I recalled the historical accounts of those long sessions in Philadelphia from which slowly emerged the American constitution. Foreigners who are inclined to laugh at the Albanians—at their poverty, lack of experience, Turkish mentality and personal and religious squabbles—should remember the formation of the United States. Albania needs foreign help. The failure of the powers to recognize it may hinder or delay, but

cannot permanently prevent the formation of this new state, the ideal of which is the United States. Today the Albanians are confidently going about their work of transforming the village of Tirana into the capital of a small, but active, modern state.

Science is suffering from the terrible effects of the war, but it is humanity that should be given first consideration. Humanity is suffering in Germany, everywhere in eastern Europe, as it has not suffered in centuries. Humanity is suffering from too much and too narrow a conception of nationalism. The present wave of nationalism, which at the slightest provocation or without provocation passes over into chauvinism, is a sickness. The internationalism that existed before the war, before 1914, the internationalism of culture, the cosmopolitanism of commerce and industry, the broad tolerance of ideas—this internationalism was essentially right. There will be no peace on earth, the wounds inflicted by the war will not heal, until this internationalism is restored.—*Prof. Albert Einstein.*

American scientists should be among the first to attempt to develop these ideas of internationalism and to help carry them forward. For the world, and that means America also, needs a return to international friendship. The work of peace can not go forward in your own country, in any country, so long as your Government or any Government is uneasy about its international relations. Suspicion and bitterness are not a good soil for progress. They should vanish. The intellectuals should be among the first to cast them off.—*Literary Digest.*

If it is the Government's first duty to "lift the burdens of war-taxation from the shoulders of the American people," as the President declared at the very outset of his message to Congress, some new and less burdensome revenue-maker must be found to take the place of the war-taxes. President Harding did not hint that he has found one. Congress is just beginning the long process of investigation, debate, and compromise, which will result in a new revenue law in the course of several months. Yet one can not read the newspapers without realizing that an extremely large number of thoughtful business men believe that they have found the new tax that is to solve the nation's financial problem. It is the sales tax, say bankers and trade organizations.—*Literary Digest*.

"The world needs, in order that its economic balance may be redressed, peace, enterprise, industry, frugality and commercial development. Here we have two rich and mighty continents which, as a whole, have felt far less the effects of the great war than have the older continental areas. To us the world is turning with the plea that we draw upon the resources which nature and our common good fortune have assured to us to aid those who have suffered more grievously than we. Herein lie for us both duty and opportunity—duty to those whom we may help, opportunity, in helping others, also to help ourselves. The great war has brought to us of the Americas a new conception of our place in the world, a larger appreciation of the opportunity which is ours. We need to know each other better, to understand institutions and peoples and methods more ac-

curately, to develop the great producing and commercial possibilities of our countries, to encourage the larger exchanges of our products, the most sympathetic appreciation of our varied relations to one another and to the rest of the world. By accomplishing these things we shall mightily strengthen ourselves to carry forward our tasks of today, and of all the to-morrows."—*President Harding*.

"The crimes of the prison population are petty offenses by comparison, and the significance we attach to them is a survival of other days. Felonies may be great offenses locally, but they do not induce catastrophes. The proclivities of the war-makers are infinitely more dangerous than those of the beings whom from time to time the law may dub as criminals. *Consistent and portentous selfishness, combined with dullness of imagination are probably just as transmissible as want of self-control, though destitute of the amiable qualities not rarely associated with the genetic composition of persons of unstable mind.*"—*Prof. Wm. Bateson*.

Organization means finality and that the final stage of anything is its death. To do everything by system is to refuse to go outside of that system—in other words, to fetter growth. This is an extreme view; but it is just possible that we have been leaning a little too far the other way. We read: "The old system of life was organization. . . . It is a reversion to a tribal cult. It is atavistic. . . . To organize or discipline or mold characters or press authority is to assume that you have reached finality in your general philosophy. It implies an assured end. . . . All organization with its implication of finality is death.

What you organize you kill. Organized morals or organized religion or organized thought are dead morals and dead religion and dead thought. Yet some organization you must have. Organization is like killing cattle. If you do not kill some the herd is just waste. But you must not kill all or you kill the herd. The unkilld cattle are the herd, the continuation; the unorganized side of life is the real life. What can be ruled about can be machined."

PICKINGS

Sawdust, chemically prepared, as a cattle food is not a bad idea, but Henry Ford can beat this proposition all hollow by supplanting the cattle by laboratorial work and give us milk and meat products better and more sanitary than now furnished by cattle.

Domestic pets, especially dogs and cats, are being accused as common carriers of germs, particularly the diphtheria germ. Now that the fly is liable to recuperate, let's swat the cats and dogs.

Of course Russia has scientific men and women. The spirit of the time is evident in every tribe, tongue and nation.

Hiccup seems to have been associated with the outbreak of epidemic encephalitis (inflammation of the brain), and it is Lhermitte's belief that the association of such epidemics with epidemics of lethargic encephalitis indicates a causal connection. He states that five well-known French clinicians are in accord with this belief. Altho epidemics of hiccup have been reported for centuries, there is no specific or even effective treat-

ment. Two methods of treatment have been suggested, the first attempting to reduce the hyperexcitability through the use of sedative and narcotic drugs, and the second attempting to exert an inhibitive influence by physical measures on the nerve-centers. The number of these physical measures is legion. They include pressure on the spine, compression of the arms, pressure on the ulnar nerve, pressure on the eyeballs, influencing the diaphragm by forcible flexion of the legs or by an apparatus, distention of the esophagus by swallowing a chunk of bread or something similar, distention of the stomach, ice-bag to the stomach region, direct compression of the phrenic nerve, faradization of phrenic nerves, and traction on the tongue. All of these measures have failed in some cases, and their chief recommendation is that sometimes they seem to be effective and that in general they are harmless. The significant fact brought out is that there may be a relationship between epidemics of encephalitis and of hiccup. This point merits more thorough investigation.

Uncle Sam plans to open the world's largest government establishment and thus do away with its sixty different agencies heretofore juggling with purchases.

Minister Lloyd George, in a speech early in the current year, said:

"We are engaged in a terrible task. It is something more important than defending myself and my administration." He asked whether any one could say that the need for unity had passed, and exclaimed: "I wish to God everybody could because it worries me; it fills me sometimes with dread! If some one could tell me

that the danger is past, some one with authority, some one with vision, some one whose word we could take, I should be so glad that I would sign my resignation to-morrow."

If Minister Lloyd George will find a quiet hour, or so, and read John the Revelator, he will find that centuries ago John, on that lonely island, saw what was coming, because of man's stubborn disobedience, and tells him in detail what to expect. All to be charged to the account: "What a man soweth that he shall also reap."

The Peace Society at Washington proposes to get after Congress "tooth and nail," pressing international disarmament. It is held that the Czar attempted, back in 1898, to bring about a conference to that effect, but "the world wasn't ready for it then." The society promises to fight any appropriation of so much as one penny for army or navy. Well, we may as well be running into the other extreme, while we are at it, as then, perhaps, we will strike a happy medium, come to a mutual understanding, or, fight it out.

Men and women desire and crave religious leadership as never before. With the world crashing about our ears, with church and family and state in process of violent change, multitudes long for someone to revive hope and faith in humanity and its mission. The only thing that they ask is truth-telling and sincerity; that ministers shall practice what they preach; that they shall not pretend to follow Christ and yet turn their backs upon Him; that they shall not pretend to serve the Prince of Peace and yet compromise with war.—*The Nation*.

A BILL TO END "PALMERISM!"

A bill to instantly remove from office, fine and imprison any officer or agent of the government, from the Attorney General down, who unlawfully violates the rights of free speech, free press and assemblage guaranteed by the Constitution to citizens and persons lawfully within our borders, was introduced in the United States Senate on February 26th by Senator Borah, of Idaho. In addition, if any person is arrested or brutally treated, or literature or personal effects seized, or his house or office searched without proper warrant, he can recover personal damages, and the fine cannot be less than \$500.

In a Senate speech, Borah declared that the "evidence of arbitrary and lawless acts of public officers (meaning Palmer and his agents), is at hand and overwhelming. . . . The situation demands permanent treatment."

Judson King, Executive Secretary of the National Popular Government League, Washington, which last year fought the sedition bills and published the famous "Report" of the "Twelve Lawyers" exposing Palmer, has announced that the league will lead a nation-wide fight for the enactment of the bill by the next Congress. He said: "The time has come for constructive action and for an end to be put to official lawlessness. We urge the assistance of every organization and every man and woman in America who believes that the people's fundamental rights should be preserved."

The bill has the backing of eminent attorneys who assisted Senator Borah in the drafting of the bill. Among them are Hon. Alfred Bettman, of Cincinnati, former Assistant Attorney General during the war; Prof. Z. Chafee, Jr., Harvard University Law School,

author of a new book, "Freedom of Speech," and a distinguished authority on deportation law and the law protecting civil liberties; Lawrence G. Brooks, Boston, special attorney for the U. S. Railroad Labor Board; Frank P. Walsh, New York and Washington, former joint chairman of the War Labor Board, and Jackson H. Ralston, Washington, able constitutional lawyer, and Prof. Edwin M. Borchard, of Yale University Law School.

A copy of the Borah bill to end "Palmerism" and of the Palmer Publicity Broadside, will be sent to any person on receipt of 10c. Address Judson King, Executive Secretary, 637 Munsey Bldg., Washington, D. C.

Proletkult

One of the most interesting by-products of the Russian experiment in Communism has been the rise of a movement for the creation of a proletarian culture. The movement has taken the name of Proletkult, which is, obviously, a contraction of the words "proletarian culture." As the name itself indicates, it is a movement designed to create a culture that would have a strictly class basis and would be the expression of the thoughts and the emotions of a class, viz., the proletariat.

For purposes of the present, this class culture is opposed by its prophets and inspirers to what the world has become accustomed to regarding universal or human culture, which has mankind as a whole for its basis and serves as an expression of the thoughts and the emotions of man as such, not primarily or exclusively as a unit of a more or less

homogeneous social class. Eventually, the prophets of the Proletkult assure us, the proletarian culture would become non-class or super-class, i.e., again universal, human. But this new culture of the future will be fundamentally different from what is called culture today.

It is the ideal of fraternity and brotherhood, of complete liberty; the ideal of a victory over individualism, which maims and cripples man; the ideal of the blossoming out of collectivism in mass life, based no longer upon compulsion and the herd system as it has been so often in the past, but upon new, organic—or rather, superorganic—free and natural merging of a personality into superpersonal unities.

No bright, triumphant celebration,
No laughter, sparkling at each turn,
But cold and stark realization
Of duty, unavoided, stern.

There must be no complaints, no grievings for the past, no sentimental hopes for the future. Only confidence and stoicism.

Still another characteristic feature of the proletarian poetry is less tangible, though equally important. A proletarian poet should sing the collective will and thought, not individual endeavor.

To the proletarian there is no individual joy in the revolution. It is not a fete; it is the performance of "duty, unavoided, stern." It is a stage in the struggle. Individually, it is his doom. But collectively, it is his realization.—*Leo Pasrolsky in N. A. Review.*

Through introspection the illuminating splendor of realization is softened into a radiation of understanding.

NOT CHARITY

In these days of "drives" for this charity then that charity, why not add a "drive" for justice in the city or town where you live? Look into the living conditions of those about. Surely no one need to tell us that a bath, a place to prepare food, as well as place to sleep, is a necessity.

If the living conditions of Washington, the National capital, the city that should stand as a model for all peoples, are appalling, is it not time to look into the matter? Go into the cheap eating places and watch the faces of those whom conditions force to eat there and are compelled to eat such food. All of us know that the food eaten affects the animal—even a hog—then what can be expected of the nation where the mothers and fathers have to eat in public houses and take food that does not properly sustain the body? Where are the home comforts in which to rest and relax after the day's toil is over? What are the results? The movies, the street and just a place to sleep.

So let us call a halt on charity and see to it that there are reasonably-priced and wholesome places for the less fortunate—for charity creates and upholds beggars. If public opinion is centered upon justice, it can see justice done. Justice is a magic condition, for it calls out womanhood and manhood, and the uplifting hope for the best in life where a reasoning mind is found.

A healthy body tends towards a healthy mind, and likewise a mind that is poised strengthens the body; thus proving "it is a poor rule that does not work both ways."

Some get and others forget.

Democracy and the Human Equation

You can *ad-ducate* a man almost indefinitely; that is you can go on teaching him new facts; but you cannot *educate* him beyond a certain point—you cannot *bring out* what is not in him. Our government, moreover, which was intended to be, and which ought to be, a representative government, tends continually to become government by delegation—quite a different thing; for government by delegation implies all the weaknesses of which democracy has been traditionally accused. Of late years, persistent efforts have been made to secure direct legislation through such devices as the initiative, referendum, and recall, and more recently the menace of Bolshevism and of all the various subversive tendencies for which Bolshevism is a convenient label, has become too serious to be disregarded.

In the first place, of course, we must adhere as closely as possible to the representative principle, have minds of our own, and oppose the initiative, referendum and recall. In the second place, we must get ready to advance along three new lines. These are, (1) the science of eugenics, (2) a new science of government based on psychological principles, and (3) a limitation of the suffrage.

Just here one finds obstacles. If eugenics and scientific government are imposed upon us—through the control or leadership of the few, of course—are we not going to incur some of those very evils which democracy aims to prevent? For the solid core of truth in democracy is just this: that while leadership must be with the few, the few are never to be trusted not to oppress when they have the power to do so.

We are blameworthy in our general disregard of the expert; but God help us if the experts rule us!

It would appear that we must muddle along, making the best of the kind of government that we have and resisting disruptive influences as well as our present level of intelligence and character permits, until some unforeseen change occurs or until some superior power intervenes. When the requisite stage of evolution is reached, then the complete program of eugenics and scientific government will be forthcoming, and then, no doubt, there will be no difficulty about its application.—*N. A. Review*.

History

If history tells democracy anything, it is that the creation of privileged classes inevitably presages, not peace, but class-war. We have to deal with a crop of 'dragons' teeth, not sown merely, but now coming up.

At the very root of democracy lies the great principle of equality before the law. Its establishment has taken generations. It has required the shedding of blood, the wreck of feudalism, the pitiless destruction of a regime under which class and caste-distinctions had grown and thriven, under which unjust privileges, hoary with age, had made certain classes rich and powerful and had sapped the vitality of others. In its youth democracy declared itself against classes. It affirmed the equality of all men before the law, and tried to establish a system of justice in which neither rank, creed, nor class conferred privilege before the courts.—*Atlantic Monthly*.

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DIAGNOSIS

A subject, no matter how much it may be limited as to range or scope, after all becomes inexhaustible by virtue of the interest aroused. Altho familiar with the fundamentals of a study, we still are aroused to renewed interest by the fact contained therein. True we deal with but three factors, the physical, spiritual and intellectual. In the process of evolution, or human development, nature's starting point is with the physical. It is here where the foundation for the possibility of future activity has to be established. Nature retains that rule in all her developments. For this reason she first attends and directs her forces toward the physical development even after the child is born. All her attention is given to the organic developments, wherein the liver is given most consideration, as that member is the least developed in the new born babe, and needs to have its functional properties increased, as the child grows away from the bottle towards the consumption of

more substantial food. Not until there is a demand for separating food values thru the operations of the liver does the spiritual side of the brain awaken to activity, to prompt the physical side to respond to normal demands. Simultaneously with the moral concept, the intellectual propensities awaken, should the child be intellectually based, otherwise such faculties do not assert themselves until riper years are reached, and in the time allotted by nature asserts inclinations.

We are not to forget that irrespective of base and inclinations, it is in the nature of things for the physical side to receive foremost attention, though but a limited amount of the physical brain be required to conduct such development. But once the physical is fairly on the way with its cellular developments, the base asserts itself, and with it all further mental and physical growth.

The physically based is controlled, governed, directed and prompted by phases physical in their nature, while the spiritually based shows early in child life the peculiarities characteristic of such a base. The intellectually based child is prompted by the intellect to select the things of a material nature, and differs from the taste of the materially based child, even though conditions and environments are brought to bear heavily at an age susceptible to influence and suggestion.

The biological equipment for life consists of tendencies to act, and such tendencies are not inherited, but rather due to conditions and environments brought to bear during gestation. True, "like causes like results." Thus, if the atmosphere conceived in corresponds to the one harbored by parents, the child develops similar traits. But to the extent that conditions

differ, culture greatly modifies "inherited" tendencies, even eradicates them entirely. Although nature is prompted to equip man with but a few tendencies, the whole of the possibilities of man lies within the mental and physical compass of every being; were it not so culture, progress, attainments, perfection would remain impossible. As it is, science has to bear out the fact that "opportunity makes possibility."

Biological equipments are gauged by base and its twofold inclinations. The base comes to the exercise of its powers the moment mental propensities awaken to the corresponding operations of bodily functions, while the inclinations assert themselves with the development of desires prompted by the smaller or larger range of the senses.

HISTORY

History repeats itself when its lessons have been misunderstood. What the American people have to consider today is the return, in an entirely new and menacing form, of one of the outworn dogmas that were overthrown by the French Revolution—the doctrine of privileged classes. More precisely, it is the doctrine which in application purports to confer, by form of law, upon certain favored classes the right to perform with impunity acts expressly declared to be criminal if done by others not of the favored group. We have to consider it, moreover, not simply in the abstract, as the return of a once-hated feudal principle, but with respect to some of the already present concrete consequences of its adoption.

Atlantic Monthly.

SERMONETTES

Though clothed in garments of technical terms and language foreign to the average concept, Truth remains the same everywhere.

He who attempts to get away from truth gets away from himself, and although resting in a bed of mental and spiritual bloom, he nevertheless will find himself in decay as the latter fades away.

It is not what we say, neither what we do that bears out character, but what we accomplish.

Many a man is lauded as a great success by some men and set of men, but he is, after all, a failure when he cannot stand alone and mind his own when left to fate.

The glory of the doing is quite sufficient and equivalent to battles won.

Do not struggle for struggle's sake, but for the attainments to follow.

He who never ventures, never wins, is true only in as far as we remember the spirit that prompts us, leads us, and directs us.

Nature always gives more than she has been given and we may gain equally as much if we but understood.

The return of seasons simply make more plain the return of man to his first estate, even though often detained on his way, and thus frequently late in receiving his part and portion.

SEASON HINTS

July, with all the abundance of treasures of heaven and earth, tells a lie, if we lack discrimination.

Because of abundance we need to understand selection and distinction between quantitative and qualitative.

Most of us forget that life is everlasting, while the phenomena thereof are aggregative, and for this reason demands attention.

Not how much, but how little, is required to keep body and soul in harmony, and to come in tune with the Infinite.

Breakfast calls for fruits with just enough unfired cereals to satisfy the muscular side of man.

Small fruits are quite sufficient without sugar or cream. When they seem to be unsatisfactory, add a little salt and cayenne pepper and note the difference in effects.

Apricots and white grapes are of exceptional value to the costive and malarial.

Fruits may be served on lettuce, cabbage, spinach and sorrel leaves, but the leaf layers should always be consumed last.

Sweets may be served after consumption of fruits, but it is necessary that in such a case salt be administered in small quantities to arrest any possible fermentation.

Cakes should always be served with salt and sour pickles or relishes, while pies must be served with fermented cheese.

Black coffee or black tea in very small quantities should follow use of fruit, especially where one kind has been indulged in.

Sweet peas and string beans are of exceptional value to all whose bile and spleen need strengthening, but remember in homeopathic serving only.

For lunch a half of a cob of corn, one-half of a cantaloupe and a lettuce salad suffices; also half a cantaloupe and two tablespoonfuls of cereal will make a good meal; while sweet corn and lettuce will prove an ideal meal.

Dinner during the hot summer days calls for salads and baked potatoes, or for fruits with a dish of dumplings, while a goodly portion of melon of any kind, followed by a muffin or corn bread, will fill the bill.

The best combination dishes are as follows: Carrots and peas; string beans and potatoes; squash and turnips; beets and corn; celery roots and turnips; onions and squash.

Become more self-reliant and realize more fully the need of better judgment, be it in selection or be it in cases of emergency. Above all things, never be frightened at any thing, even though it be cutting, lashing, squeezing, pinching pain. Take a pinch of cayenne pepper and be happy.

Allopathic doses of sweet corn are proper for the menially employed. All others should be satisfied with half a cob.

Whether it be cherries, apricots, peaches, tangerines, plums or grapes you indulge in, be sure you nibble a stale crust of bread thereafter, or take a handful of unfired cereal. Sometimes you may feel that a pinch of salt or cayenne pepper would be just the thing to take. If so, follow your prompting, and the chances are that you will hit it right, at least more than any doctor or scientist.

We not only all eat too much, but we talk about our troubles too much. Let us feel a little more shame, be game, and in our own province of common sense remain.

If we eat and eat with an appetite, then a little physical exertion is necessary. Sometimes not only a little, but a whole lot of exertion, if we are to enjoy our equilibrium.

Much bathing may be good for some temperaments, but the majority will fare better by taking a lot of vigorous rubs and an occasional pounding of backbone, ribs, joints and extremities. Some temperaments fare well with an occasional hit on the head—not a brick but a padded bat—where a gentle hand is not at hand to manipulate the roof of the temple of mental acquisitions.

Persuasion and yielding are Siamese twins proper for a circus, but detrimental in the daily walks of life.

ATOMIC BY NATURE

Speaking on the subject of electricity, Sir Rutherford claims:

"The fundamental basis of electricity, which has puzzled the world since the time of Leyden, has been definitely established. Electricity is not fluid—it is not even 'juice'; it is atomic, and on that fact alone was it possible to raise the huge edifice of the universe."

"Alpha" particles, of which electricity is the bulk result, are very urgent little creatures. They whiz through space at something over 10,000 miles per second. Sometimes collisions occur. But instead of causing a terrific upheaval in infinity, the weaker "Alphas" accept the rebuff without the slightest rancor, turn completely round, and head off in the wake of the stronger "Alphas."

He demonstrated his theory by placing a dozen magnets attached to corks in a water bath. As the magnets were added one by one they repelled each other, until finally they formed a complete circle with the strongest "Alpha" enthroned in the center. Then by applying electric currents of varying voltages to the bath the corks were made to advance and retreat like a bevy of exceptionally well trained ballet girls.

Commenting on this, Lord Clifford said: "Electricity has been measured by 'atoms' for some years, but this is the first time I have ever heard of electricity being described as atomic by nature. For purposes of research electricity has always been regarded as 'fluid,' and for experimental purposes 'Alpha' particles are looked upon as 'matter.' If all electricity is atomic, then it is a very wonderful thing indeed."

THE MAZDAZNAN PHILOSOPHY

THESE are days of inquiry and a great desire for information upon all lines of culture. Mazdaznan comes in answer to such a demand made by a class which has exhausted all the avenues of research. Mazdaznan comes to supply all the wants, needs, desires, aims and ambitions of man, of whatever nature and to what ever end calculated or designed.

Thus what is lacking in one or all the systems of teaching, however noble or sublime, Mazdaznan is able to make good. In fact, Mazdaznan has come to straighten out the crooked paths of man that he may reach the goal destined for.

Mazdaznan does not consist of reading books of Scripture. It is the revealed religion of daily life expressed through Good Thought, Good Word, Good Deed; the only means unto health, happiness and success.

If you wish a definition of the name Mazdaznan itself, we shall have to tax your philologic knowledge by reminding you of your academic days, when in the study of the Zend language it surely did not have escaped your analytic mind that Mazdaznan is a compound of *Maz-da* and *znan*. *Maz* means Good or God; *da* stands for Thought, while *znan*, abbreviated from *yaznan*, means accomplished, masterly; in short: "Master of the Good Thought," or the "Good Thought that Masters all things for good." And where is there a man who would not wish to be the master of his own situation; yea, creator of his own destiny, a destiny assuring success in all things? Mazdaznan is the Master-Key that unlocks the treasurehouse of Wisdom, Understanding and Knowledge.

Mazdaznan leads us to an understanding of all things appertaining to life here, now and forever; a life that knows of no loss, and whenever the methods outlined are practiced, and the powers attained directed, a decided gain is ours; even the gain of the treasures of this earth, for "the earth is the Lord's and the fulness thereof," while we, who are the offspring of God and the product of Nature, have a part and portion in the earth and her treasures.

Remember that life is a continuous flow that knows no beginning, and has no end, ever revealing possibilities and taking advantage of opportunities. To this end we point out to you, without money and without price, the way unto highest attainment, and disclose means that are sure to make you feel that life is worth living.

To begin with, we would remind you that there is no need for you to search the remote corners of the earth to find the key to the situation of your life or its manifestation. Were you to meditate *ad infinitum*, or have all the occult teaching at your finger tips, you still fail to cope with the conditions of the day and fall short in meeting the great demands of the hour. *All is life and life is one.* Once we realize the full meaning of life, we have learned the greatest lesson to be learned.

This body of ours, which is the crystallization of all life manifestations, however varied or complex, possesses all the qualities and endowments of perfection. Whatever the problems may be, they must all come to a culmination in this one life, and through assistance of these bodily constituents we need to find solution.

The mind, soul and spirit are but the attributes of the entity, or ego, ever ready to reveal, or inspire,

wherever the instrument of man is found in tune with the laws of life, Nature and God.

If any of the component parts of the body, which are vehicles unto the higher attributes, are out of tune with the Infinite, then to the same extent are the higher attributes hampered in their freedom of expression.

This body and terra firma are our factors; we cannot do anything without them nor would there be anything to do for. Like unto a musical instrument which becomes an absolute factor to the virtuoso to reveal the power of tone or music, and to the extent the musician masters his instrument, to that degree does he reveal his ability and power; even so must man be master of his being and learn to manipulate all the component parts corresponding to those of his higher attributes.

If man is hampered, physically or mentally, it is because he has not yet found the great secret of life; he has not yet passed through the portals of Grace revealing the key of life's problems: "Know thyself!" Yea, the greatest study of man is man. Not the anatomical man; not the geographical man; not the man of parts and passions, but the man made perfect through the quickening of his spirit blending in perfect harmony with the designs of God.

The Savior said: "Verily with these eyes of flesh thou shalt see God." If so, how is it that we are still far from knowing even the designs of God? Is it not because we have denied this body of ours the attention it deserves, an attention whereby we may recognize its full worth and value and consequently use it for the purposes of use rather than those of abuse?

If you had a \$1,500 baby grand piano in your salon and someone walked all over it, or pounded on the key-

board with all his might, would you think such a one right in his cranium? No, of course not! Then why don't you apply the same rule and reason to your own self; to that which is not only your bread-winner but also the means of endless delight and pleasure, and when properly cared for assures to you success, fame and fortune?

"This body is the Temple of the Living God," ready to inspire us to enter life's plane to conquer and to win. We need to learn to manipulate our senses equal to the manipulations of the keyboard, that by so doing we may call out the very highest attributes unto the conception of things leading to gain of honor and glory.

Remember that in body thine a God is dwelling there.

Thy Temple from pollution free let it forever be.

*Offend thou not thy God in thee indulging in man's
lusts.*

Moreover, if tormenting self thou groanest foolishly.

*God has descended just to see the world with eyes of
thine.*

*Then breathe on Him with senses pure the breath of
sacrifice.*

*It's He in thee, that sees, feels, thinks and speaks by
day and night.*

*Be thus in all thou dost see, feel, think, speak—divinely
bright.*

If we are not conscious of God within us as our God, see no God and hear no God, then there is no God. God is not somebody, somewhere beyond conception; God does not dwell beyond the range of perception; God is life, and life is breath or spirit, omnipresent in everything that breathes. If not, then there is no God.

To undertake to prove to the novice, void of under-

standing, that there is a *God*, would be equal to speaking on higher criticism to a Syrian peasant.

In all discussions and arguments man is ordinarily confined to the objective realm. We cannot prove the Infinite in words of language confined to the objects of the finite, which ever change and decay, while the Infinite remains. We cannot prove the Scriptures by the Scriptures themselves any more than we can prove the statement in a book through its preface.

On the other hand, it would be equally as useless to try and prove that there is *no God*, as we again will find ourselves confined to identically the same objective sense to draw upon for our illustrations, or proofs, which are no proofs other than the objects for which they stand.

The question is not is there a *God*, or, is there *no God*; God to be at all must be *my God*; as life to be such must be *my life*.

Yea, be still, thou heart of mine, and think in thy absolute freedom of thought, keeping in check every part of thy being; "be still and know—that *I am God*."

Having *focalized* all our sense toward a single Thought of God and seeing in this one, single body all the powers and forces of Nature *crystallized*, we are ready to recognize the great possibilities of man in all his glory and perfection. We are ready to breathe in the sweet perfumes of the Savior Liberty and set our higher nature free to meet the demands of the day.

Free to use one's talents and to develop those yet *latent through the power of the breath*, or a *prayer on the breath*, we are led step by step into the Temple of Truth, gaining knowledge and understanding upon the most perplexing questions, or problems of life. Then

we learn to practice the economy of the body by retaining the Galama (the centralizing life principle), which comes to us as we *inhale* deeply with a rhythmic *sob*, *retaining* the breath *reflectively*, and exhaling with a long *sigh* of relief.

Through such practices at the hour of prayer we awaken to the higher state of consciousness, and with it the latent forces, physical and mental, assuring to the body normal circulation of the blood, and vitalization of the nervous system, eradicating disease germs, assuring perfect health, while to the mind we give a healthy brain, charging the cells with forces quickening the heretofore slumbering groups to mental activity and directing the intellect unto ascendancy, revealing the power of thought unto undertakings that know naught but success. Irrespective of the past or present conditions of the body or mind—*Truth makes free*—and Truth is revealed to us through the recognition of the Spirit of God, which comes to us by breath as it enters the nostrils of a conscious, living soul.

Through the practice of Rhythmic Breathing we learn to understand our collective nature and realize the great possibilities of life. We see ourselves finite on the one hand and Infinite on the other, and for this reason we must have an understanding of ourselves from within and without, that we may all the more respect the rights of one another and assist in reclaiming our birthright unto final emancipation. To become free from sickness, sin and sorrow, to cast aside all fear of poverty, or failure, we need to learn to "stand alone and mind our own." To do this, and to do it effectively, we must not underestimate or overestimate ourselves and our opportunities, but learn to keep the right bal-

ance of the scale of time, and use our common sense and reason. That common sense which comes to us through the control of all our senses, even the twelve senses, that upon a perfect scale of mentality we may be enabled to harmoniously exercise our perception unto conception of the things that delight the soul. In Mazdaznan we have nothing to unlearn, no more than a tree needs to shed its leaves at the time of bloom. We are to add blossom unto blossom that we may all the more become conscious of bearing the fruits of delight and pleasure.

Come to an understanding of the Truth, the full Truth of Life, for "this is the acceptable time—this is the day of salvation." You have the power to rise above all the shortcomings of the day and be a power for good to yourself, adding one more to the army of the free whose efforts shall crown a whole nation with success and bring about a state of collectivity where every individual is the factor unto a complex whole, sustaining all, and in turn is upheld by all.

And now, if you are really in earnest to reclaim the possibilities of your being and see your way clear to take advantage of the opportunities of your day, devote a few minutes every day to regulating your rhythm of the breath. Empty your lungs every hour or two while at work. Empty the lungs to the utmost without forcing the exhalation. To do this more effectively, select aphorisms or lines from poems which appeal to your heart and mind. When inhaling your mind should follow the air current; in fact, in all your exercises, which should be of three minutes' duration, at intervals of two hours, attend to breathing with your mind fixed. Do your speaking, singing or humming *on the breath*.

With the same fervor and zeal we perform our exercises we shall be religiously rewarded, both physically and spiritually. In fact, let us ever remember that *the reward lies in the deed, measured by the motive power behind it.*

May you conquer; may you win; may you prosper even unto perfection.

JUDGE NOT

Oh, horrors! Have women lost all their dignity? Are there not any of them left who have character enough to at least dress properly? Not even the grandmothers are setting an example worthy for the rising generation to pattern after. Such are the remarks one hears everywhere. And O, those young ones! Where did they come from? Yes, where did they come from? Just think, and think again, and see if any of those who think that they are thinking really, know what they are thinking about. Can anything that presents itself now come from nowhere? from no cause? Then where is that nowhere? Why be so horror-stricken at the result of seed sown in the past, and then be so satisfied with old conditions that we would want to stay even the Universe in its course. Has not progress been hampered long enough? What is there in the old church, in the reform schools and in the present social condition that we are so willing to hang on to for dear life? Did not even Jesus say that those who fear for their life shall lose it? Is there not a promise of a new Jerusalem? Then why not let the old pass away? Or are we not interested in the new? Then who is to be blamed?—*Anna Sandberg.*

HARMONY

The basic principle in all methods of ancient and modern healing is harmony. It is a subject much like that of sanitation and ventilation, very much discussed, but very little applied. Harmony is the foundation upon which rests all social and fraternal organization which have stood the test of time, and will continue to be guided by the hand of destiny unto perfection, through the conception of applied evolution. There cannot be any permanent healing within the individual unless we first establish perfect harmony in the physical, spiritual and intellectual propensities which compose the great structure of this, our "Temple not made by hands."

First think, and continue to think, until it is revealed "from whence came I and for what am I here," for once this is settled in our mind the answer, verified through the heart's desire, reveals to us the great fact that where there is a power to create there is surely a power to sustain. The food we use must agree with our basic temperament. For food is fuel. To create steam with the least amount of fuel so as to start the dynamo and keep it running at full capacity, and at the same with no fear of exhausting your steam supply, is one of the great aims in manufacture. This dynamo is a complete example for the dynamic action of our lungs. But the lungs being a part of the machine "not made by hands" attract out of the ether electric and magnetic and a great amount of nitrogenous substances, blended with both of the latter as they enter the minute lung cells, there to come in direct contact with the lymph, enters the blood streams before com-

ing to the right auricle of the heart and from there to the right ventricle. Now here is where the great mystery of the hemoglobin and red blood corpuscle is formed. Here is found the one great chemical laboratory which our scientists in the past have treated so lightly, for many of them, in writing physiology and anatomy, agree that the circulation goes through some process not quite understood. But it is in this process that the red blood corpuscles are formed. It is here where Mazdaznan calls attention to the three simple facts as explained in the Bible, in Genesis.

God breathed into Adam's nostrils the breath of life, and he became a living soul, a conscious being. It can be plainly seen how very important rhythmic breathing is for the harmonizing of our faculties within this body, also to establish a perfect co-ordination of relationship with all things of nature. As we arrive at this point we see the vast amount of creative energy known as electricism and magnetism created and carried to the different centers with its directing intelligence carried to the brain, ready to be sent out to all parts of the body through the 32 pairs of nerves leading down the spinal cord, exciting and stimulating the opening of each vertebra leading to some important organ of the body. Now herein comes the importance of chiropractic harmony, for as we already know that the spinal column is the switchboard for the great temple and when one of the keys or the vertebra are out of line then the instrument is out of tune, or out of harmony, with nature. So adjust the vertebra and harmonize the key with the instrument and all will be well. Can you now comprehend from whence came your life force and how it is guided, directed and

distributed. Continue to act more in perfect accord with Mazda and become a part of the whole, and demonstrate that you are master of your own temple, as Jesus, the Master, would have it. "I and the Father are at one," even so, in that same sense, mind and body, soul and spirit must be at one if we are to prosper in *all* things.—*Dr. O. J. Coffman.*

HOW SMALL IS AN ATOM?

This question, to the solution of which great scientists have applied their minds, has received a novel answer, presented at a meeting of the Physical Society in London, by H. V. Ridout. The form of atom dealt with by Mr. Ridout is the smallest particle of matter that can take part in electrolytic action, and is sometimes called an ion. A number of ions go to make up an ordinary atom. Taking the element hydrogen, Mr. Ridout reaches the conclusion that, in round numbers, 114,500,000 dissociated atoms, or ions, are necessary to form a line one centimeter long. In other words, the diameter of such an atom is about one two-hundred-ninety-millionth of an inch. Another eminent investigator said the diameter of an ion, as above described, was almost exactly one-half of that which Lord Kelvin had obtained for a molecule of hydrogen.

GAHANBAR JULY FIRST TO FOURTH

For Reservations and Appointments write without delay to

MOTHER AMELIA

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COMING OUR WAY

J. H. Kellog recognizes and supports the teaching of Mazdaznan, which have stood for thousands of years, by setting up the following Health Rules:

1. Live, work, play and sleep in the open as much as possible, and secure an ample amount of outdoor air when indoors.

2. Eat and drink for health and strength (biologically) and evacuate the body wastes at least three times a day.

3. Exercise sufficiently each day to induce perspiration and moderate fatigue. Walk more, ride less.

4. Hold the chest up when sitting, standing, walking, and so far as possible when at work.

5. Take proper rest by change of occupation and recreation, and endeavor to sleep eight hours daily.

6. Keep the skin clean, and harden it by exposure to the sun and air and by daily cold bathing.

7. Avoid poisons.

8. Avoid infections.

9. Dress comfortably and seasonably.

10. Cultivate calmness and contentment and avoid depressing and exhausting emotions.

11. Treat the body as a delicate and nicely balanced machine, and in all things avoid excess.

12. Live the simple life.

13. *It pays to be good to yourself.*

There is much talk in these days of the "Fatherhood of God, and the Brotherhood of Man;" to realize it we must live, demonstrate and prove our stand.

Think Again

Now that we begin to realize that human beings too group together, where one being thinks (to a degree at least), while the bulk of that particular class or kind, follows suit, we think differently on sociological lines. At last we are to be taught, first, "to think"; secondly, how, when, and why to think"; thirdly, "to think what we are thinking about."

This in itself shows we are progressing some. The Oxford University with its new chairs of scientific measures will at least prove that heretofore but few people did think, the majority had no need of, or, did not care to think, since others did the thinking for them, with deductions put on paper, whether right or wrong.

At any rate the bulk of people swallowed paper ideas, living in paper bags, while many more of them run in tin cans, thinking it is silk.

Oh! joy! And now many more questions have to be fired into the thinking world. True, we have learnt that in the growing child, through youth, and full growth—manhood and womanhood—all the food goes to make up growth, development, unfoldment. If so, then by keeping at feeding do we not continue to grow, unfold and develop and so on *ad infinitum*?

Certainly, we say, once we have reached maturity our organs change their *modus operandi*. We now eat, drink, chew, smoke, etc., to replace torn tissues, make up blood, nerve fluids, liquids, bone, marrow, brain, and the many more intricate factors of our constitution.

If so, and the food we eat makes up the component parts of our body, who are we at the end of a year?

For if we live on one pound of pork a day, thus having consumed three hundred and sixty-five pounds of pork within a year, while we weigh but one hundred and fifty, are we still mamma's baby, or are we a pig? Remember, the pork has gone to make blood, nerve, glands, cells, tissue, brain, etc. Of course, we are not a hog. We are not heavy enough; but we at least are a pig.

But should we live on a pound of beef a day, then at the end of the year we cannot say we are a cow or a bull as we have not the weight, nevertheless we are just about right to be a calf—not the golden calf—though we may at least be a heifer.

Then again, those of us who have gotten away from red meat, consuming fish, of course only a pound a day, we are neither Jonah's whale, nor a walrus, but we may be a hatchery.

There are those who abhor fish, and take to chicken. As a chicken does not weigh over twelve pounds, those who have consumed three hundred and sixty-five pounds of hen a year, need not scheme how to go into chicken raising for they have quite a good start towards a hennery, or a chicken ranch.

Yet there are those who with pride tell us they live on vegetables. Are we to conclude that a man consuming one pound of cabbage a day, at the end of the year is a sour kraut barrel?

If any of the original parts of the body we are born with are replaced by the food and drink consumed, who are we, what are we, why are we?

The Savior said: "Know ye not, ye are the temples of the living God" and furthermore: "ye are God and Gods." But, should the matter we consume continuously rebuild our being, what are we? The prophet

said: "God will *not live* in temples made by hand." Still should we be the temples for God to inhabit, where He has no habitation, we are never a finished product.

Biblical

History repeats itself and so do events, phenomena, cataclysms, earthquakes and more things attributable to unchained and other elements. Of course, there is nothing new under the sun, not even the newest invention that utilizes the heretofore hidden powers of the atom.

In the midst of astounding and sense-confounding inventions which promise to revolutionize the whole world with its many social structures, against which the savages of time fought without avail, there comes our Consul at Jerusalem, Bro. Heizer (evidently Irish by extraction, if names at all reveal tribal relations) and tells us of a phenomenon known to inhabitants of Persia, Kurdistan, Mesopotamia and Arabia, that of the falling of "manna from heaven." It falls, he says, in the form of dew during September, October and November, and lodges upon the leaves of oak trees. Immediately after falling, the manna hardens and assumes the form of a grain. Early in the morning, before the heat of the day, it is gathered by spreading sheets under the trees, which are shaken. The manna is then collected and stored for winter to be used as a food, or shipped to Bagdad for sale in the bazaars.

Bro. Heizer is liable to get "in Dutch" with Bible students unless he can "retract and be spared."

"Like cause, like results" is an old saying, still it will hold good even as to prophecies, which latter are

calculations based upon common experiences. Thus the prophecies, be they of the Old or New Covenant, the Quoran, Avesta, or any other label, will continue to be applicable to our present day, for people are the same the world over, and masses always go with asses.

Be it Daniel or the Apocalypse, the Pyramids or Astrological calculations, one thing is certain, "coming events cast their shadows" long before they materialize. The student of social economy and history can readily foresee the current of humanity at large. Yes, 1921 is an eventful year, and years to follow will teem with surprises, pleasant and more unpleasant.

The Scriptures have it that unless a nation repenteth all the curses that follow abomination shall meet fulfillment.

Watch current events and compare them with the Scriptures, and you will be up to date in every instant.

Marketable Manna

Since time immemorial manna has had important economic value as a famine food in desert regions all the way from Algeria to Tartary.

In 1829, during the war between Persia and Russia, there was acute famine in districts southwest of the Caspian Sea. One day, after a violent wind storm had been raging, the surface of the country was found covered with food which "fell down from heaven." Sheep devoured it greedily, thereby suggesting to the inhabitants that it might be good for them to eat. They ground it to flour and made bread, which proved palatable and nourishing.

The naturalist, Parrot, in 1828, had an opportunity to observe a shower of manna in Persia which covered the ground to a depth of six inches. It was undoubtedly carried by storm-winds from somewhere far distant.

In the Spring of 1841 there was an astonishing fall of manna near Lake Van, in the eastern part of Asia Minor, covering many square miles to a depth of four inches. It was gray in color and pleasant to the taste. White meal prepared from it was made into bread, which was declared to be little inferior to wheat bread.

A similar fall occurred in the western part of Asia Minor in 1846, lasting some days. It was most opportune, inasmuch as there was serious scarcity of food at the time.

In the following year General Jussuf, commanding a body of French troops engaged in military operations in Algeria, officially reported that during the campaign manna had been a most valuable help, furnishing food for his men and their horses.

Analyses have shown that the dried lichens contain 65 per cent of oxylate of lime and 25 per cent of a starch-like and highly nutritious substance which is also found in the moss on which reindeer feed in far northern latitudes, and which in the latter case is the chief food element. Mosses and lichens are nearly related botanically.

If we make laws for ourselves we shall have to keep them, but we cannot impose them upon those not in accord with us.

To pry and spy is a natural state of lower walks; the better state investigates and analyzes.

“Alleged”

Of course, none have the gift of gall sufficiently developed to come out flat-footed with an untruth, still they have the audacity from time to time to intimidate the weak and shallow-minded and thus every now and then such as the following clipping make their rounds through the press, under the heading—“Alleged”—to have been written by Christ, to which we may add, calling attention to the Savior’s warning: “There shall be many false prophets, false Christs.”

“Whosoever works on the Sabbath day shall be cursed. I command you to go to church and keep holy the Lord’s day, without any manner of work. You shall not idle or misspend your time in bedecking yourself in superfluities of costly apparel and vain dressing, for I have ordered it a day of rest. I will have that day kept holy that your sins may be forgiven you.

“You will not break my commandments, but observe and keep them, they being written by my own hand and spoken from my mouth. You shall not only go to church yourselves, but also your man servant and maid servant. Observe my words and keep my commandments.

“You shall finish your work every Saturday at 6 o’clock in the afternoon, at which hour the preparation for the Sabbath begins.

“I advise you to fast five days in the year, beginning Good Friday and continuing the five days following in remembrance of the five blood wounds I received for you and mankind.

"You shall love one another and cause them that are not baptized to come to church and receive the Holy Sacrament, that is to say baptism, and then the supper of the Lord, and be made a member thereof and in so doing I will give you long life and many blessings.

"Your land shall be replenished and bring forth abundance and I will comfort you in the greatest temptation and surely he that doeth to the contrary shall be cursed.

"I will also send hardness of the heart on them and especially on hardened and unpenitent unbelievers. He that hath given to the poor shall find it profitable. Remember to keep the Sabbath day, for the seventh day I have taken as a resting day to myself.

"And he that hath a copy of this letter written by my own hand and spoken by my own mouth keepeth it without publishing it to others shall not prosper, but he that publisheth it to others shall be blessed by me, and if their sins be as many as the stars at night, and if they truly believe they shall be pardoned, and they that believe not this writing and my commandments will have my plagues upon you and you will be consumed with your children, goods and cattle and all other worldly enjoyments that I have given you. Do but once think of what I have suffered for you if you do, it will be well for you in this world and in the world which is to come.

"Whosoever shall have a copy of this letter and keep it in their house, nothing shall hurt them, neither pestilence, thunder nor lightning, and if any woman be in birth and put her trust in me she shall be delivered of her child. You shall hear no more

news of me except through the Holy Scriptures, until the day of judgment. All goodness and prosperity shall be in the house where a copy of this letter shall be found. Finished."

Common Salt as a Fertilizer

Salt is generally known as a destroyer of vegetation, but in small quantities, and in some cases in fairly large ones too, it may promote growth. A writer in *The Pennsylvania Farmer* tells us that asparagus and mangel-wurzel will bear quantities that would kill other plants. In small amounts, while not acting itself as a fertilizer, it may make available potash and other substances that do good service as plant foods. Salt, he tells us, has been in use by farmers for a long time. In the Orient they long ago recognized its value as well as its limitations. The ancients knew that large quantities tended to make land sterile. The Jews used large quantities of salt on enemies' fields that they wanted to make barren. The Romans spread it in places where some serious crime had been committed. We read further:

"While it is evident, therefore, that common salt has been used by Old-World farmers both as a fertilizer and as a soil sterilizer, they did not understand how it acted in either case. In fact, the more enlightened farmers of the present day find it difficult to account for the contradictory results obtained from the use of salt. In the case of very heavy soils, small applications of salt will tend to granulate the soil material and to make the soil texture more open and

mellow. Salt will also have a tendency to hasten the decomposition of certain soil minerals, particularly those containing potash, lime, and magnesia. Similarly, small quantities of salt will stimulate the activities of soil-bacteria and, in this manner, cause the formation of larger quantities of ammonia and of nitrates. On the other hand, larger quantities of salt may injure the crop directly or indirectly through the chemical changes produced in the soil."

Some crops seem to be favored by fairly large applications of salt. Mangels and asparagus, and, to a lesser extent, flax, cabbage, turnips, etc., seem to react favorably up to several hundred pounds per acre. Asparagus in particular seems to be able to stand large applications that would prove injurious to other crops. This fact was brought out strikingly in the vicinity of Riverton, N. J., in the summer and fall of 1920. Says the writer:

"The entomologists at the Riverton laboratory, in their attempt to check the spread of the Japanese beetle, applied large quantities of common salt along the roadside for the purpose of destroying roadside vegetation. The applications were at the rate of two tons of common salt per acre, and in some places the application was repeated so that the total quantity used was at the rate of four tons per acre. Most of the vegetation along the roadsides was destroyed by the application of two tons of salt per acre. It was evident, however, that this quantity of salt did not cause serious damage to volunteer asparagus, which grows in abundance along the roadsides in that region.

"It has been observed, likewise, that common salt

may affect the quality as well as the quantity of the crop. In the case of potatoes, larger applications of salt seem to make the tubers less mealy. Similarly, in the case of sugar-beets, applications of several hundred pounds of salt per acre will reduce the proportion of crystallizable sugar in the juice. For this reason, there is an objection to salt itself or to other fertilizers containing large proportions of common salt for crops like potatoes, sugar-beets, and tobacco. Muriate of potash will produce a similar effect on these crops, and, for this reason, sulfate of potash is often preferred by potato, sugar-beet and tobacco growers who practice intensive methods of fertilization.

“While common salt is not in itself a direct fertilizer, it can be so used as to help increase the supply of available food to growing crops. When used in amounts of 150 pounds per acre, or less, common salt will often help the crops to secure a more ample supply of potash from the soil. This is true also of nitrogen and of phosphoric acid, but to a lesser extent. It is probable, however, that salt may be used most effectively together with farm-yard manure. Farmers of fifty or seventy-five years ago not infrequently added salt to the manure before hauling and spreading it on the sod-land. They firmly believed that salt increased the returns from the manure. It is not unlikely that this practice may be revived with profit even in this day of commercial fertilizers. Additions of common salt at the rate of five or ten pounds per ton of manure are likely to improve the quality of the latter and to lead to larger crop yields. In a word, while common salt is not a direct fertilizer, it can be so applied as to increase the availability of certain of

the plant-food constituents in the soil. It can also be used for mixing with farm-yard manure, thereby making the latter a more efficient fertilizer."

TAO—THE PATH

"The spiritual and the material are one and the same. This sameness is a mystery. It is the gate of all spirituality."

"The highest goodness is like water, for water is excellent in benefiting all things, and it does not strive. It occupies the lowest place, which men abhor."

"All things do their work, and then we see them subside. This means rest or fulfillment of destiny. This reversion is an eternal law. Not to know it is misery and calamity."

"It is the way of Heaven to take from those who have too much and give to those who have too little. But the way of man is not so. He takes away from those who have too little, and gives to those who have too much."

"He who is self-approving does not shine."

"Perfect virtue acquires nothing, therefore it obtains everything."

"Knowledge is oftentimes the beginning of imbecility."

"Were Wisdom not ridiculed it would not be worthy to be called Wisdom."

"Temper your sharpness, disentangle your ideas, moderate your brilliance, live in harmony with your age. Such a man is impervious alike to favor and disgrace."

"Moderation is the same as a great storage of Virtue."—*Chinese Scriptures.*



MOTHER'S VOICE



Edited by Maria Rose Ruth Hilton

No Nation can rise above the level of its Womanhood

What Shall the Harvest Be?

Intelligent tillers of the soil, whether horticulturists or farmers, recognize certain natural laws governing their particular callings. It is no longer a question of scratching the earth with a stick and planting a seed in order to obtain a crop. After centuries of study and close investigation the tiller of the soil has learned and passed on to posterity many valuable lessons.

These lessons refer to the particular zone and climate in which certain of earth's products thrive best. Also to the peculiar quality of the soil in which all vegetation develops to the best advantage. Weather conditions, rainfall, frosts, droughts, labor conditions and nearness to markets are all taken into consideration.

After the preparation of the soil follows the selection of the best quality of seed, the ground must be neither too damp nor too dry, and then follows the careful planting of the seed.

One step after another follows until the crop has ripened and is ready to be harvested. Until then the sower has no definite idea as to the exact amount he has harvested; whether the yield is poor or abundant. After the threshing of his grain he can easily figure out his reward for the crop sown.

How nearly alike is humanity to the vegetation of the earth. In fact, we are the outgrowth of the good

vegetation, for were it not for the riches lavished upon us through the fruits and vegetation we would soon starve for the want of nourishment.

Are we sowers or are we reapers? Or again, are we the precious grains that are to be transplanted into higher realms of manifestation when this life's span is over?

The latter question is more or less speculative and the answer will be decided at some other time and place than the present.

As to the first question, it would seem that humanity is but a link in the endless chain of progression and that we are both reapers and sowers. Surely we are the effect of some far-reaching cause, and in turn we become the impetus to new life that will form another link in the development of the individual, and in turn the white race will be a gainer or loser according to the actions of you and me.

We are reaping exactly what our ancestors have sown in blood, in thought and in action. Many of their ideas, opinions and customs cling to us similar to the way in which a leopard clings to his spots. It is in the "nature of things" as has been so often pointed out in our studies in Mazdaznan.

Sensible and reasoning beings frequently realize that these ancestral ties have bound them down philosophically, religiously and politically, and when they see no reason why the dead and their pet notions should continue to govern the living, they cast off these bonds of custom and begin to think, speak and act for themselves. They burst open the cocoon of limitations and emerge into a new and unlimited existence. The future holds great hopes for them; the present is an immense storehouse of marvelous treas-

ure, while the past is but a valley of dry bones that holds no hope for those who dwell therein.

In following the trend of our ancestors, both immediate and remote, have we gained anything? Has civilization advanced as it might have done had we cast aside these methods and struck out on independent lines? Or are we only reaping the results of their development, and is it necessary for us to go through this phase of life in order to transmit to our descendants something they could not have inherited otherwise?

As the father of horticulture, the immortal Zarathustra, improved upon the character of cereals until he created the perfect grain for man—the wheat—and as those following in his footsteps have developed the chrysanthemum from the modest daisy and the delicious and health-giving artichoke from the thistle, so we must consider the question of improving the most important factor on earth—the human race.

Our Master has told us times without number that although we have the form of a human being we are yet far from being human, and no one can successfully contradict him as long as the public press, the people and their actions need only to be cited to prove that while we are near to being human we are yet far from the goal.

Each seed planted in the ground has the impulse within its own limitations to burst through the shell and send up a new manifestation of life, and so has each and every individual born into this world. Many, far too many of us, have not awakened to the consciousness that we also have within us the seed or spark of immortality that will continue to guide us

onward and upward. We are too deeply engrossed with terrestrial affairs to prepare for the joys of the celestial. Are we to blame for this, or are we but reaping the seed that has been sown by our forebears?

If this thought dawns on us; if we learn that like begets like; if we conceive that the race can be improved just as the fruits, flowers and vegetation in general, is it not possible to also improve those who are to follow us on this sphere of "toil and trouble"?

Granting that we are only unawakened seeds of immortality, that within the heart of each there is the possibility of contributing our part in making this the "savior nation" and to supply manly and womanly saviors to bring about this desired result, shall we not think more seriously on the affairs of the moment and of the future?

The Mazdaznan family is the richest family in the world, as they have been, are and will continue to be taught lessons that are so practical and possible that the day is approaching when many of them will realize that the "kingdom of heaven is at hand." How fortunate are those from whose eyes the bandages of ignorance and superstition have fallen; from whose limbs the shackles of ancestry have been broken, and on whose brows are the never wavering light of Divine Intelligence that will guide them aright in all things.

Were such accomplishments achieved by mysticism and occultism? Nay, my friend. All the good that dwells in the hearts of Mazdaznan was developed there through the power of directing the breath into proper channels that unlocked the mystic chambers in their brains, and reason and common sense have guided them until they are outstripping all others.

The breath is the sower, the mind is the reaper and the harvest is one of peace and prosperity.

Can I reach such a point of development, you ask. Surely. Do as you have been told; develop your higher self through the simple and easy breathing exercises as taught in Mazdaznan and all will be well. Then you will realize where heaven is, who dwells therein and you shall be ready to make further progress.

No one can carry the burdens of sacrifice but yourself; no one can climb the precipitous mountain of accomplishment but your own weary feet, and none can see the glory of the rising sun but yourself. Are you willing to let the harvest be what it is and prepare for a better yield in thought, word and deed? If so, every teacher will willingly assist you on your upward path.—*Dr. St. Willard.*

LIGHT OF MAZDAZNAN

Ever on the alert, true to the principle of Cosmic Law and in harmony with the spirit of the Times, the message of Emancipation comes with its means of Self-culture. Effected thru the great changes caused by disaster and cataclysms human institutions experienced rupture and have lost their equilibrium in commerce, industry and distribution. Even academic education has been shown inadequate to stay the influence of savagery. With joy we welcome the establishment of four chairs at the Oxford University, teaching students to think, and to think what we are thinking about.

Mazdaznan recognizes soundness of mind and perfect health of body. This study is offered for the asking, without obligation.



FEDERATOR

Edited by Nellie Wheelwright



STUDY OF MAN

It is by far less confusing when reducing our study of the twelve distinct types or tribes within the Aryan Race to three principal groups. In so doing we learn to classify and comprehend more fully the existing relationship between them all, however distinct they may be in methods of living or purpose in life; or however varied in their miscegenation. The latter state is quite evident in one and all of the three great race divisions.

It is historically and scripturally borne out that the trend of civilization took place in a westerly direction. When the Aryan race experienced its first great break, brought on through differences of opinion as to form of government and religion, a large body of these Aryans moved into Hindustan and into India, where the government and religion developed into Brahmanism, a portion whereof turned into reformation, or Buddhism.

Centuries later another great commotion drove the main body of the remaining Aryans living in the Thibetan and Tangtse Tien ranges into the vast expanse of Iran. The greater portion of this body kept moving westward; a smaller portion eventually got lost in a northerly direction, where after many vicissitudes they found themselves confronted by northwesterly moving hordes of Mongolian descent. Unavoidable circum-

stances imposed and compelled miscegenation between the Mongolian and the Aryan, changing the index, texture and gravity of the blood, influencing the physical or material propensities of the brain to a degree at least, and for some indefinite time arresting all other mental developments, as far as the bulk of the stock is concerned.

Here we find the *Slav* developing and dividing into four great branches which emptied into the eastern part of Europe. At times one tribe, then another, exercised their conquering powers even as far as Western Europe, although as a ruling power all proved short lived, and were broken up into principalities, and soon found themselves compelled to inhabit less prosperous regions. Whenever foreign blood forced its way into the *Slav* tribes many more principalities sprung into existence, exercising their lower mental propensities rather than those of a more admirable or commendable nature. The predominating mental propensities were little more above the brute in some, while a great number fell below the standard of human valuation.

While the *Slav* element pushed northwesterly, the *Latin* tribes moved southwesterly. The *Latins* are the result of miscegenation with the darker races, and to a degree mingling with the Black.

The *Anglos* branch of the Aryan Race, originally known as the Iranian, continued to move westward until they reached the western shores of Europe and from thence spread into various directions and beyond the great waters.

Association and environment may mold traits, still character can be built only through self-reliance.

BIOLOGY

"I saw a good deal at very close range of the behavior of men at war. I saw a constant struggle, in the case of some of these men in positions of authority, between two elements in their make up: a brute element inherent in them as a biologically inherited vestige of pre-historic days, and a strictly human element more recently acquired and transmitted to them by education and social inheritance. Sometimes one element dictated their behavior, sometimes the other. Sometimes, unfortunately, the element of education reinforced the element of brute inheritance. The existence and influence of these two usually conflicting parts of human make-up were made especially clear and sharp because of the unwonted continuous stress of the whole situation. It was an unusual opportunity for the biologist student of human life to observe the relative strength of these two factors, which play their parts in the determination of the behavior and fate of us all. Are we, in our present evolutionary stage, more animal than human, or more human than animal? And why? And can any attempt at scientific analysis of present make-up give us knowledge that will enable us to live more rationally, more successfully, more happily?

The biologist pays too much attention to origins—often too much. Two things can have a common or related origin and yet acquire, in the course of their development, differences that make, for all practical purposes, two very different things out of them. Quantitative differences may come to be so great that they have all the practical effect of qualitative differences. Or qualitative differences, very small indeed, when

measured by the chemist or physicist and described in the terminology of their sciences, may have very large effects in the practical relation of the substances or things exhibiting them.

Nevertheless, the biologist has good grounds for paying much attention to commonness of origin and similarities of structural make-up in his attempts to read the riddle of life—even human life. Things that have come from the same thing, or have a fundamental likeness of structure, are bound to have some commonness of capacity and behavior. And so the biologist, in his approach to man as a subject of scientific scrutiny, is deeply interested in the possible unraveling of the tangled and broken skein of his biological history. Whence and how has he come into being. And into being in the particular form and condition which now characterizes him? Can human characteristics be found in a less complex stage of development and organization elsewhere in the world of life? And if the human body shows no radical qualitative differences from other animal bodies, what will be the significance of this to the biologist in his attempt to study and appraise human life?

As to human origin, the biologist finds no tangible evidence to support any other explanation than the now familiar and widely accepted one of evolution from pre-existing lower animal kinds. For this explanation he does not find what is to him practically convincing evidence. It is of no great interest, certainly of no great importance to most of us, if we once accept the evolutionary explanation of origin, whether man is traced back to this or that particular kind of anthropoid ape or other less anthropoid ancestor.

This structural evidence of ancestral relationship between the anthropoids and man is added to by several other well-known kinds of likenesses, physiological, psychological, even ecological. The similarity of the chemical character of the blood of the two groups, as shown by the approximate identity of its reactions in the face of certain stimulation—the so-called precipitin reactions—these differing from those of the blood of other higher mammals, is a notable modern addition to the biological evidence of anthropoid and human relationship. For the same identities or close similarities in blood character occur in other kinds of animals well known to be closely related, as the wolf and dog or horse and ass, and do not occur when the blood of two less closely related animals is tested.

It is to the paleontologist and his historical anthropologist that we look for facts concerning the very early days of man's existence. How far back in geologic time, how long ago as estimated in years and centuries does man seem to have lived on this earth? Where did he live? Does he first appear as scattered over all the land-surface of the globe, as he now is; or was he originally limited to a certain part or parts of it? What sort of man was he in those first-man-days? What of his body? What of his habits, his culture, his relation as individual to others of his kind? The general biologist recognizes in the study of the man-group, just as he does in his study of any group of animals or plants, that the present existing members of the group are not all of equal evolutionary advancement or chronology. There are always some of a type less advanced or specialized, and some of types more advanced. The less advanced are usually presumed to be older in their

evolutionary origin than the more advanced; so that, although they now live side by side, and at the same time, some may be looked on as in a form or stage of greater primitiveness, or antiquity, as compared with others. This is, indeed, quite true of the various living kinds or races of man.

I must recall to your minds that geologists divide the eight hundred million years, more or less, of earth-time, into a series of successive ages, characterized by different kinds of rocks and by different flora and fauna of the present age, now extinct. It is with only a few of the more recent of these ages that we need concern ourselves in our search for the geologic evidence of man's origin. Of course, recent is a comparative term. It means, as used by geologists, anything that happened within anywhere from the last few hundred thousand to the last few hundred million years.

The consideration of man's origin prepares, even compels, the biological student of present-day human life to recognize many characteristics of this life as vestigial, that is, carried over from pre-human life and from prehistoric human life. It compels him also to face the fact that, if the human body and its capacities are recognized as derived by the more or less understood processes of organic evolution from other lower of animal bodies and endowments, with no introduction of supernatural means to give human life qualitatively different capacities—supernatural ones, they might be called—then he must not only expect to find present human life influenced by inherited carry-over from man's animal ancestors, but he must expect to find the human body and its behavior and its fate subject, in greater or lesser degree, to the influence of all the gen-

eral conditions and so-called laws of biology, such as those of heredity, variation, selection, mutation, growth, the influence of environment, and the like, which apply to all living things, substance and capacities of substance organized as living matter.

He must be prepared to go even further. The biochemists and physicists have made much progress recently in showing that many of the long-accepted, familiar distinctions between living and non-living matter must be given up, and that living matter is fundamentally only a much more complex association or state of the same substances that compose other matter, and that, therefore, it is largely controlled in its behavior just as other matter is controlled, namely, by physical and chemical conditions and stimuli. So that the biological student of human life must be prepared to take constantly into account the results of the investigation, and the significance of the claims of the upholders of the physico-chemical, or mechanistic, conception of life.

Men who, in discussing the possibility of a league of nations doing away with war, argue against such possibility on the assumed premises that fighting is inherent in human nature, and that human nature does not change, are not taking into account the biologist's certain knowledge that human nature does change. The educator or prison reformer who claims that you can do anything with any man by education does not take into account the biologist's knowledge of the unescapable influence on human fate of inherited traits. He knows that it is perfectly true that you cannot put a thousand-dollar education into a fifty-dollar boy.—V. Kellogg.

FOURTH OF JULY

Time rolls on and we find ourselves celebrating another "glorious Fourth of July." It is glorious when mankind can recall to memory that which makes freedom. It makes the heart sad to remember the beautiful things said about freedom, and yet to know it has not dawned upon the thought waves of the most advanced, except in rare instances, to understand the freedom which will come up to the measure of Infinite designs. Words can be beautiful to our ears, even act as a narcotic upon our mind, for we can hear them according to our own undeveloped thought, but we cannot find freedom and liberty in them.

The greatest exaltation we can give to freedom and liberty in a world steeped in sin and degradation this fourth of July is to let go the limitations of immature thought. We must admit it is made of a patchwork of ideas and has failed to demonstrate. We have the proof everywhere before our eyes and ears.

There has to be independence before there can be freedom. The makers of this Declaration of Independence left to us to make it a Declaration of Freedom. They went as far as they could go, and they did well, laying the foundation for us. And now, in the midst of chaos and disruption, we have to again stand for freedom and liberty and establish it for all time, that peace shall reign on earth.

The English, whether skilled or unskilled, are the poorest paid of workmen in civilization. Maybe so, but then there is but one England. "God save the King."

THIS GOVERNMENT

The three documents which are fundamental in the history of the United States, namely, the Declaration of Independence, the Articles of Confederation, and the Constitution, have been translated into the Russian language and printed for circulation in Russia, when the Russian people shall be able to take up the serious consideration of framing a stable government. This has been done by the Carnegie Endowment for International Peace.

All are familiar with the Declaration of Independence, but not all with the Articles of Confederation, which are herewith quoted:

Article I. The style of this confederacy shall be "The United States of America."

Article II. Each state retains its sovereignty, freedom and independence, and every power, jurisdiction and right which is not by this confederation expressly delegated to the United States in Congress assembled.

Article III. The said states hereby severally enter into a firm league of friendship with each other for their common defense, the security of their liberties, and their mutual general welfare, binding themselves to assist each other against all force offered to or attacks made upon them, or any of them, on account of religion, sovereignty, trade, or any other pretense whatever.

The Constitution all are familiar with, or should be, but it may be well to quote the following from the Judiciary: "Under the Articles of Confederation each state retained its sovereignty, freedom and independence, and every power, jurisdiction, and right not ex-

pressly delegated to the United States. Under the Constitution, though the powers of the States were much restricted, still all power not delegated to the United States, nor prohibited to the states, are reserved to the states respectively, or to the people. And we have already had occasion to remark that 'The people of each state compose a state, having its own government, and endowed with all the functions essential to separate and independent existence, and that without the states in union there can be no such political body as the United States.' Not only, therefore, can there be no loss of separate and independent autonomy to the states, through their Union under the Constitution, but it may not unreasonably be said that the preservation of the states, and the maintenance of their governments are as much within the designs and care of the Constitution as the preservation of the Union and the maintenance of the National government. 'The Constitution in all its provisions looks to an indestructible Union, composed of indestructible states.'

Surely here was made a model for the nations to pattern after in forming a Federation of Nations. And, moreover, it might be said, upon thought and investigation, destiny has so designed it.

The Finnish Constitution, formulated and adopted in accordance with resolutions of Parliament, was ratified at Helsingfors on June 21, 1919. Its announced object is to give stability to the new Finnish Republic, to expand the power of Parliament, and to safeguard the rights and liberties of all citizens. "The governmental power," says the Constitution, "belongs to the people, represented by the assembled Parliament."

Points for Federation of Nations

We may persist in writing "peace treaties," speculate, criticise, pull to pieces and then try to build up, but unless we grasp the principle or fundamental truth we cannot, never will, lay the foundation for the Federation of Nations. There is still that fast closed door, and a key must be found, and then to "file that key" is our work. The Study of Man, thoughtfully and carefully studied, will not only disclose the key, but the *manner* in which to file it.

In order to make our study intelligent we have to have a beginning in the dim past. "In the beginning God created the heaven and the earth." The processes of evolution have to be reckoned with in order to perceive the relationship. The mineral brought forth vegetation and out of this issued forth the animal kingdom. Then the next step was man, that being who is to become conscious of the *all*. He evolves in time from the Black into the Brown; calling forth in turn the Olive-Green; again in the duration of time the Dusk man appears a step higher on that ladder destined to reach into infinity; which again is followed by the Yellow man and in a span of time we behold the White man with all his manifold possibilities, here upon the earth to demonstrate and prove that to the accomplishments of God there is absolutely no end.

But with all his endowments the White man, through miscegenation with inferior races, has lost the purity of his blood. The gravity of his blood is not that of the Aryan, and thus he has taken on the traits of the colored races with whom he has mixed.

Nature to bring forth the perfect man does not work backward, but ever upward and on. And when the rules, which are set, are violated, she rebels, and there is confusion in that being, for the blood is at war. Herein lies the cause of the trials and sorrows of the White man. What must he do? Bring a sacrifice of purification.

It is through the understanding of these causes of imperfection that the existing barriers will be removed, and eventually we shall wipe out all lines of demarcation.

Scientific Attire for Woman

These are the days of adjustment to and in every part of the body, or system of life. It must come to the material, intellectual and spiritual kingdom, or state. All has to be changed or redeemed, to make straight the path leading to the unfoldment of gifts and talents. The old social conditions must go to give place to the new society of mankind that will bear out the teachings of Jesus, whom most of us glibly call the Savior. For nearly two thousand years these teachings have been misused to accord with first one and then another interpretation.

Our subject is scientific attire for woman. She is at last wearing trousers or pants, not as a passing fad, but as the means for grace, freedom and perfection. Woman has borne every degradation, and so far she has perpetuated it in the clothing of her body. Sometimes trailing yards of material in the dust, then again you see her garbed in so narrow an attire that what thought she possessed had to be di-

rected to her feet to keep her from falling. Going to every extreme she accepted slavery rather than freedom.

The pithy saying, "woman wears the pants," was always understood to be the woman who had the courage and the brains to at least take her stand. The task of those who go before us to point out the pathway to the new order is not apparently easy, still, if we take our stand and hold it, *we conquer*.

Think how much stronger and healthier the body will become when clothed in the better way. Then leading us on to the unspeakable blessings that will be ours when sex will be forgotten and we will see in each other only God-given possibilities—it will be a factor to wipe out lines of demarcations, and even help us to regain the innocence of a little child.

Each woman who has the courage to wear pants helps that much towards self-emancipation and then world-emancipation. If we take it up with earnestness, we can have such department in the shops, with all the facilities to be properly clothed.

Anyone who has bobbed her hair and watched the change for the better will wear the saner garments to again break the chains of ignorance and superstition. Within a generation, following every adjustment with reason we shall see a new era ushered in and reap the harvest of peace on earth.

Those who still wish to oppose, or do not think that attire has much to do with mental development, should bear in mind the attire worn when in the gym going through their exercises; when out on the beach to go through sports; when playing golf or tennis; when boating or hiking, and the many more phases

of physical beauty and mental recreation. This alone should lead the sane mind to fashion styles more appropriate for comfort as well as grace.

Russia

Of the Russian Revolution it is perhaps sufficient to say that as yet we have received no news sufficiently trustworthy or complete to warrant any conclusion that the doom of the Bolsheviks has arrived or is within sight. We have been wrong too often in analyzing Russian events to consent to further deceptions, self-deceptions at least, on this score. The most that may be correctly said today is that the new uprising is symptomatic of a domestic protest against the Lenine-Trotsky regime, which may ultimately succeed where outside intervention through Wrangel, Kolchak, and others, has failed. Deliverance of Russia from the Bolsheviks, if it is to come, must come this way.

Certainly if this revolt proves the real thing, one can see that a new disturbance of existing conditions is at hand. The whole settlement on the western frontiers of Russia from the Baltic to the Black Sea, affecting Letvia, Esthonia, Lithuania, Poland, and Roumania, must be regarded as again placed in the melting-pot. Moreover, the same may be said of the Eastern problems, particularly that affecting Constantinople, toward which the regard of a new nationalistic Russia would inevitably be turned.

In reality the Russian and Eastern questions are one, and no settlement of the latter can be more than provisional while Russia is out of the reckoning.—*Review of Reviews.*

Foundations

To build a structure that is not illusory, we must have a solid groundwork, or foundation. The more solid or compact the layers of the earth, the less preparation is needed to lay the foundation for the structure. Then when a wind rises, filled with the fury of unchained elementals, until the very earthquakes, the structure may rock and sway, but look, when once again nature obeys that Commanding One, "Peace, be still!" the illusionary is like a dream, while the edifice stands out with all its lines of beauty, in testimony of its true principles in engineering. Other structures with just the same possibilities, but void of basic principles, have been swept away. The Savior illustrated it by the house built upon the sand, and plainly we are told by Him the basis of the edifice of an individual character.

He also said, "Have love for one another." But perhaps we would better understand His thought if we put it, "Have respect for one another." And this must begin with self-respect. This manifestation, the body, has to be truly respected and upheld in its place, that the Divine attributes of the Infinite One may find a dwelling place here upon this earth. And through self-respect we know our "relation to others."

The less respect and consideration among the individuals, composing a nation or tribe, the faster the latter as such goes down, and down into oblivion. The present state manifest the world over, among the Aryan peoples, could not be, if we had respect

for one another. Familiarity is not equality—equality consists in being *equal*.

This is a subject worthy of consideration and much thought, and until its equivalent is put into practice, there cannot be progress toward the realization of our longing—God's Kingdom on Earth.

Wealth of England

Meanwhile the wealth of England is no more than the promise of the future as it may be fulfilled by the industry of the people. All the money—the paper, anyway—issued by the government is a promissory note on the future. Deeper and deeper the government is pledging the future in order to make present payments. The cost of carrying on the country is ten times more than it was before the war, owing to the increased cost of everything that is essential to the life and safety of the nation or to the ambitions and purposes of English leaders. After “the war to end war” the army and navy cost £270,000,000 a year, which is much more than twice as much as the prewar annual budget for all the purposes of national life and progress. On our military and administrative adventure in Mesopotamia the government is spending £40,000,000 a year, which is a third of the annual budget before 1914.

The interest on our national debt is each year £345,000,000, nearly three times as much as the prewar annual budget. To obtain this revenue the English folk are taxed beyond their patience and endurance. There is no mercy in this taxation. Capital is squeezed of all its profits now, and the profiteer is

outraged by this capture of his wealth. But all employers and manufacturers are hit hard—bludgeoned—by the tax collectors. One man I know, a big coal owner and employer of labor, has to pay 12 shillings and 6 pence in taxation out of every 20 shillings of his revenue. The middle class man of small fortune pays 25 per cent of his income in taxation.

What is the character and temper of English labor? Upon that answer depends not only the future of England, and the British empire, but to a great extent the future of white civilization in Europe. For England is still the rock upon which the European nations largely cling for safety—a moral as well as a material rock. If England were to go the way of revolution, or fall into chaos and anarchy, it is my firm conviction that there would be no hope at all for Europe, which would fall rapidly itself into decay and despair. France cannot save herself without English help; Italy cannot; there would be no indemnities from Germany. Russian Bolshevism would find open gates; the Mohammedan powers would sweep down upon defenseless minorities; the moral structure of Europe would collapse. All that is certain, beyond all argument or dispute. What, then, is the character and temper of English labor?

In the past centuries there have been worse times than now, but the people have suffered them with patience, with hard resolution, with high and noble valor. They have always taken the middle way. I think they will now. Out of present trouble England will emerge with her old spirit of stolidity, resource and energy. If not, then other peoples will be hurt, grievously. If England goes down in decay, so will

all Europe, and even America will not be scathless. If the British empire, dependent still on England as the axle wheel of its progress, breaks up or falls apart, there will be a flaming anarchy in its ancient possessions—in India, Egypt, Africa—before which the horrors of the last war will be but playful things. If the English people take the road to revolution no country will be safe for democracy or in any way secure of life, and white civilization, as we now know it, and like it, will be doomed. Other races, not white, will press forward over our ruin and decadence. But that, by the grace of God and the spirit of a great race, shall not happen yet, unless madness overtakes all sanity, which must not happen.—*Exchange.*

As to insects and their treatment, we have learned to spray and what compounds to use. As to fleas and mosquitoes, we have our windows and doors screened, and should any of these pests invade our sanctum we swat'm. Ants in some parts of the globe are quite a nuisance. We treat them away with good thought and good word. And where neither of the two standards can be worked effectively, we have to use good deed. There are all kinds of formulas on the market. We tried them all, but the government formula proved the best: "To ten pints of water add twelve pounds of sugar, one-fourth ounce of tartaric acid; boil thirty minutes. Now add three-fourths ounce of sodium arsenate dissolved in one-half pint of hot water; cool, mix together and add two pounds of strained honey." It will not kill the pests outright; just start a stomach-ache epidemic and root out whole colonies. Praise the Lord!

JOTTINGS

Our mission on earth will lack stamina unless we endeavor to understand life as expressed about us. In order to do this it seems we must know separation, and stand alone for a time in the midst of it all.

The ideal is beautiful, and must always remain. It is the unreal from which we have to separate. Not until then shall we live in the real.

Forget what is injustice and think only of justice, which is rectitude in dealing with others, and thus be a power for good here upon this earth.

In studying the trend of the world's events it is evident that the thought and insistent desire for true democracy is springing up, even in unthought of places, from those seeds which have been planted through the sacrifice of all the saviors. Let us remember "a little leaven shall leaven the whole lump."

Even in the midst of the destruction about us, we can with assurance say there is the upward, onward, and enlightening Power at work. When it shall have been accomplished we shall see that all is to the "glory of God" and live in eternal possibilities.

To think and then express good thought does strew flowers upon the pathway of life. Yet it all lies in the daily practice, then the individual lives in heaven, and eventually all will reflect it.

A man may be ignorant as to his possibilities, still there is no reason why he should not inform himself of opportunities.

If conditions are placed upon us, singularly or collectively, which lack congeniality, we are not to endeavor to remove them through force, but live in the desire that the surrounding environment may be one in which we can flourish.

God made man perfect, but man has made unto himself much inferiority.

"Inasmuch as knowledge of God is essential to Life Eternal, the knowledge of man is essential to this life and all its possibilities." That is the gist of all there is to life.

The exploration of the Himalaya range is in full swing, although climbing the highest peaks in the world progresses slowly. The results expected will do much in sweeping many a cobweb idea from our cranium.

India is a gigantic country. It contains about one-fifth of the world's population. However, the Indians are by no means a single nation, as some may believe. India is a loose conglomerate of races and nations held together by the British Administration.

"The farmers are the bone and sinew of Denmark, and they are practically the governing body at the present time." Such is the conclusion of a writer. As soon as we can see equally as much in all other countries a Federation of Nations will then be possible.

The melting pot in the Far East is by no means cooling, and differences between other nations are still growing. As to the outcome no one knoweth; clash and catastrophies fill the air.

POLITICAL SURVEYS

That Russia, as a country, is productive and blessed with future possibilities can no longer be doubted, still it will be some time before this country can enter into any trade relations with Russia, justified by reason of contemplated fundamental changes.

An understanding between the Balkans and the new states of Central Europe is still in the forming. There is some talk about Croats and Slovenes, Bulgaria and Rumania, Serbia and Hungary, and there will be much more to speak about them for quite a period, and then some.

The secret pact of France and Italy with Turkey is of international importance because it restores Turkey to her old place as a factor of division among the powers. Can't get away from Turkey and some Greece.

With Germany willing to pay, there remains nothing more to do but to start collecting. Collecting what? God knows—I don't.

Housing in Britain is appalling and a picture of actual living conditions are of "Les Miserables" type, is reported. But then those same conditions may be found anywhere, if we look for trouble.

Already the nations, great as well as small, are grouping their way toward a new balance of power. But a complete equilibrium cannot be obtained as long as the future of a number of some of these states remains obscure.

Even sister republics rub up against shoulders. The spirit of "freshness" is quite evident with the new graduates. The Georgian republic has sent an ultimatum to the Azerbaidjan republic, both new Caucasian constitutionalists. As both countries are perhaps the richest in the world, as far as crude oil is concerned, they may grease up, oil up, steam up.

Regardless of outside opinion, Letvia has been making progress in its nationalization and land programs. Its whole policy has been one of centralization. The telephones, telegraphs and railroads are now owned outright by the government.

A new state, the Far Eastern Republic, duly organized at Chita by constitutional methods, and undertaking to maintain a representative government over the vast region of Siberia east of Lake Baikal, all the way to Vladivostok and the Pacific Ocean, formally announced its existence on March 29, 1921, through a note to the American legation at Peking.

And now the farmers of less than \$5,000 returns are given special blanks to jot down receipts and disbursements! Wonder if the housewife's wage will be included, and the kid's early morn and late at night chores. If so, then there will be an awful deficit instead of profit to record.

There are wars and rumors of war, while French and British are being accused of plotting differences between Turks and Russians, so as to pave the way for a new conflict and a cataclysm. The Scriptures say, "Woe unto him through whom trouble cometh."

The Rabbinical Congress at Jerusalem for the re-establishment of the old Sanhedrim, or Rabbinical High Court, known as the Beth Din, was a great event for all Jews connected with the Zionist movement. The new court is to be composed of eight members, four chosen from among the Sephardim (the Latino-speaking Jews of Spain, Tunis and Salonika) and four from among the Ashkenazim (the Yiddish-speaking Jews of Poland and Germany). There will be two presidents, as of old, and the High Court will deal with all Jewish religious matters. The Sanhedrim is one of the most ancient institutions of the Jews. It began at the time of Ezra and Nehemiah, after the return from the Babylonian captivity. It was later removed from Jerusalem to Jamnia and finally to Tiberias. It enjoyed great authority under the so-called "Patriarchs of the West," until it finally came to an end under the persecution by the Romans in the fourth century. Its duties were to decide questions of religious law. Napoleon I summoned a Sanhedrim composed of 54 rabbis and 27 laymen, under the presidency of the rabbi of Strasbourg; but this council was short lived.

Sweden has greatly benefited through the last war. Cities have been beautified and sanitary conditions raised above the standard of other countries. Wages have gone up far above the normal and tourists flock to be relieved of their surplus as well as savings. Switzerland begins to feel keenly the rivalry of Sweden, and even the Alps will lose attraction.

"Of course it is to be expected that when troops of several nations come into contact there will be trouble," says the historian—No? Yes?

"French and American troops, as individuals, got into trouble occasionally," says another.—How natural; human!

"The Jews are driving us Arabs out of our homeland. We have neither the arms nor the money to resist." This is the tale one hears continually from the Arab population of Jerusalem. Then the refrain: "We don't deserve to be treated like barbarians. Tell your friends that Arabs don't live in tents, except those who inhabit the desert, where there is no other way to live." The Arabs are one of the great races of mankind. For centuries, during the dead ages when Europe was steeped in superstition, the Arab empire was the home of learning. Under the caliphs mathematics were developed, anatomy and medicine were studied, physics became a science and the foundations of astronomy were laid. The classic manuscripts were guarded and studied, and one of the four or five great architectural types of the world were made to flourish. The Arab of today is no longer an empire builder and leader in science, but he is intelligent, simple and a lovable personality. But perhaps what strikes most fire from the Arab is the suggestion that the holy Moslem places are to be defiled. It is written, he says, in the Jewish program, that Solomon's temple must be rebuilt, and the high priest must once more worship the Jewish Deity from the holy of the holies. But this holy of holies is somewhere on the site of the Mosque of Omar, which is the third most holy spot in the Moslem world. The Jews, of course, disclaim any intention of touching the Moslem places, just as they disclaim the intention of driving the Arabs out of Palestine.

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Thanking you in advance, adding Blessings of the Season,
We are,

OTOMAN ZAR-ADUSHT HANISH

P. O. Box 1854 LOS ANGELES, Calif., U. S. A.

MAZDAZNAN

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DIAGNOSIS

Character and virtues are basic. Temperament is established by the inclinations. Traits are tribal. Peculiarities are circumstantial. In diagnosis we must lay stress on base and inclinations. The base determines the principle selected by nature for the purpose of imparting character and virtues, which come under the guidance and control of either the physical, spiritual and intellectual groups. Character is the mint of human aspirations but it undergoes modifications according to basic principle. Controlled, or swayed, we are by the power that guides us. When we say we cannot be swayed or controlled, we mean to say that we cannot be influenced by other minds; minds not in harmony with our temperament. But even the strongest character is swayed, controlled or influenced by tribal ties and by circumstances, the degree whereof is weighed or measured by the inclinations and their relation to the base.

The only difference between the intellectual and the spiritual and the physical is that of phase. Thus what would influence the physical will not at all make an impression upon the intellectual. The degree of correspondences directs pressure. Thus the intellectually based is to a small degree influenced by another base which shows intellectual inclination in high. Furthermore we must classify all bases into large, medium and small types, if we desire to be precise, accurate and detaillaire regarding traits, peculiarities, notions, and temperaments.

When we propose to diagnose the physical or mental conditions we must confine ourselves to the simplicity nature has designed; the physical base, the spiritual base and the intellectual base alone reveal the trend of thot.

The physical base tells us that the case in question is originally governed and controlled by the digestives, of which the liver is the principal factor, and in case of any disturbance the harmony of organic functions is curtailed. The alimentaries no longer perform their harmonic duty, while assimilation is impaired. The blood in consequence thereof loses gravity; acids or alkalines are invading the circulatory system.

After having located the cause of troubles we now read the inclinations, so as to be guided to the selection of proper treatment, that a cure may be effected in a comparatively short time. Should, in this case, the first inclination be that of the spiritual, then we know that the nervous system, to some degree at least, has been, or is being, drawn into sympathy, while with the intellectual in second the affections or reflexes are still in the making—except in severe cases or sudden breakdowns, and accidents. In such cases the

glandular, nervous and circulatory systems suffer at the same time. In such cases we need to attend to all three principal phenomena at the same time.

In case of a spiritually based we know that the cause to all troubles is to be looked for in the generative side. Here the nerves are impaired. Tho stomach, liver and kidneys are impaired the fault is not organic but nervous. To build up, the nervous system and the generative system must be looked after and brot up to normal. Should the spiritually based be first intellectually endowed then it stands to reason that the glandular system suffers and all the organic system is in danger. With the physical in second all reflexes and symptoms relate and testify to extreme weakness and collapse. The membraneous system seems to suffer most and consumption, tuberculosis, threatens to make chemical reaction. Treatment begins with external applications to inspire comfort, ease and relief, followed by rhythmic and other forms of breathing and exercise; lastly, considering the building up of nerves thru generative attention.

The intellectually based, physically first inclined, may develop maladies due to insufficient oxygenation—the result of negligence. It will invite heart trouble and cancerous suggestions. If physically first inclined then the case grows all the more serious as the sym pathetic side of liver, intestines and assimilation are found on the ebb. Adding the spiritual, which by virtue of reflex re-acts upon the nervous system, we have a hard case, for the intellectually based is strong only in language, choice in words but very low in stamina. He must be shown that physical means used do bring quick relief, or he loses faith in his own life-long teachings, no matter how true, beautiful, lofty, elevating or sub-

lime. He shows wonderful patience when all is well, and is mighty big and brave when on the winning side.

In the study of diagnosis we have to know both the strength of character, and the weaknesses known as peculiarities. We must know nature as well as environment.

SERMONETTES

When quickly and easily offended, even at trifles, it proves we still lack health and need to attend to our mental side, forgetting the small things governing the material.

Suggestion may do some good, but in the majority of cases it is too much like children playing with fire.

Faith is a state of confidence and assurance in things which are yet to come our way.

There is such a thing as a state of more than plenty, for a cloudburst or a boundless cataract, tho good, may not be a blessing when they come our way. We prefer to say, "Lord, we thank Thee for the things we miss."

Life is the even balance of ups and downs.

After all, the only themes or subjects worth considering is *Life and Eternity*.

Advancement is a process of recognition.

Attainment is a state of realization.

If we but understood the full meaning of the Fatherhood of God and the Brotherhood of Man.

By nature man is an aggregation and in the daily walks he often proves an aggravation.

SEASON HINTS

August is upon us and with it humid, sultry and close days.

Still August has its virtues. Early morning plunges invigorate the skin, rouse the circulation, charge the membranes and thus cure catarrh, all else, *diet*, being equal.

If suffering from deafness, eye troubles and eczema, run out into the open water before sunrise; take three dips and run for your life about one-half of a mile. Rub off body with hands until skin feels oily and velvety and done for the day.

Now is the time to care for the scalp. Everything has its time and season. For the removal of dandruff, take five parts of crude oil to one part of sulphur. Mix well, apply to scalp. Rub it in. Retire, and wash off in the morning, and apply bay rum thereafter. Keep up for ten days.

To feed the hair and keep it fluffy, glossy, alive and natural color, wash thoroly with glycerine soap, and after thoro drying apply a preparation made of one-quarter ounce of colocynth (bitter apple) to twenty-four ounces of bay rum. Apply every six hours lightly, but thoroly. Sometimes the juice of two lemons, added to the preparation, will hasten the coloring. Be sure you use no fermentives in your diet; absolutely no sour dough or yeast bread.

Never drink water with fruits. If thirsty take a slice of lemon, or two.

A month of doughgods. Add to a cup of flour enuf water, and salt to taste, to make into a muffin batter; pat with floured hands quickly and put into cold pan; set in very hot oven. Flour should be cold, and water ice cold. Doughgods turn out best at early morn or late at night.

Plenty of fruit of all kinds, including grapes. Make your selection but bear in mind that where the sun-kissed fruits disagree strain or bake them.

Eat fresh corn, unfired, if you have alimentary or liver troubles.

Corn may be steamed, but it is not proper to leave it in water. Drop it into boiling water for not more than two minutes.

Everybody can eat corn, altho some have to have it scraped from the cob before they can eat it with comfort.

There is no real buttermilk on the market. If you want it, make it yourself, or, beat into one pint of sweet milk, slowly, the juice of three lemons, and flavor to taste with any kind of fruit syrup.

Bran and middlings go best with fruits, while vegetables of all kinds call for rolled wheat or rolled oats.

The more fruit you eat the more rolled oats you need to absorb acids.

When overeating on any kind of fresh sun-kissed products, you need to have some kind of stimulant. Some use coffee, others tea, or cocoa. To get results use no cream in stimulants.

Anything goes with corn on cob, or corn muffins.

Cantaloupes, honey dews, casabas and watermelons meet every one's taste and demand. Of particular value to the kidneys and urethral ducts. Should be used with nutmeg, mace, cinnamon, cloves, allspice, cardomon, anise or poppy seed.

COURAGE

The dictionary says courage is valor, fortitude and a courageous person is one who is brave, bold. If this were all we would express in possessing courage, it would not be such a far reaching attribute. After all it is not in the province of words to define the finer meaning of this much needed trait. It has to find its dwelling place in the heart that is purified and knows God.

Courage is the subtle, discriminating part of intelligence closely related to duty. It says keep right on no matter the impositions, and if there are insurmountable obstacles in the path to still perform the duty of today. There may have been in the apparent what is called errors, but they cannot be weighed if the desire of the heart is pure—they are simply the impositions of time. How could they be perpetuated to those souls that will with undaunted courage hold to principle!

The pages of history are illuminated with shining examples of glorious courage in the midst of apparent failure. Where can be found a more exalted illustration than the life of Zarathrustra? A life of struggle, determination, endurance, and bearing the cruelty of those for whom he labored to better and to awake to the meaning of their being here upon the earth. Let

us remember that had it not been for his undaunted soul the race would have been put back ages in its slow progress. The "lowly Nazarene," of whom all nations speak, had that courage before which we stand in reverence. His courage in denouncing the gross evils of that day led Him to the cross; still He remains to the race the perfect example. But now we are to see to it that our courage leads away from crucifixion, for we did not manifest here for that, nor are we to accept obstructions to overcome them, but live in the thought of finding surroundings in which to express a life in unison with my God. Every heart, even that of a little child unawakened, longs to be understood, but unfortunately life's lessons teach us that such a blessing is rarely bestowed, and the heart has to turn to courage and duty for solace. Even here there is no loss, all is gain, if our desire expressed in deeds so wills it.

The hearts that stand for a life in harmony with the plans of God shall never know defeat, and the goal of all endeavor shall be theirs.

May this courage and love of duty be the expression of the elect and spring up everywhere among the nations, even like unto the flowers of fragrance and purity that will so inspire the sad hearts of this earth that all will hasten the day to which we all look forward with longing thoughts.

Our reason for doing our best should not be that others can see and praise. All that may be pleasant for the minute, but it really amounts to little. What does amount to infinitely more to us is the development of personal ability and personal resources that only faithful work can give us.

THAT MISSING LINK

Asia is still believed to be the original home of the human race. For a time anthropologists leaned to a theory that perhaps Europe had known at an early time the anthropoid. This deduction was drawn from the fact that more fossils of human beings were unearthed in Europe than in Asia. There is, for example, what is known as the jawbone of the Heidelberg man, estimated as being probably two hundred and fifty thousand years old.

In the far east the only notable discovery was made in Java. Eugene Dobois came upon two molar teeth, a thigh bone, and a skull, all undoubtedly of human origin. Because of the formation of these remains that pointed to an exceptionally early origin, indications were that this creature in the flesh was as much ape as man. There is reason to believe that he may have lived five hundred thousand years ago.

Mr. Andrews, with Pekin as headquarters, will spend one year in investigation in paleontology and zoology in China. With the aid of a geologist, the party will change its field of operation to Mongolia. Central China has been selected because the country is relatively rich in fossils. The Chinese themselves set great store by these prehistoric deposits.—*Illustrated World*.

It is with man as it is with any other study calculated to disclose its worth and value. It is not enough to deal with temperament. We need to know the reason for all the phenomenal current in the daily walks of life.

SPURS AND ANGLES

Thousands of years ago, Mazdaznan had solved the singer's and speaker's most important problems in dividing rhythmic breathing.

Mental telepathy is again the subject of much discussion. Study Mazdaznan and find in its very first lesson means for making mental telepathy a fact.

"Suffered severe shock to her nervous feelings and mental anguish" upon learning the crematory company handled both her husbands' ashes carelessly. And now Mrs. Ahnert sues for damages.

"You are sons of God"; "Whatsoever ye would that men should do to you, do ye even so to them." Such are the pillars of the Interchurch World Movement. The call is: Whether you labor with hand or brain, whether you are inside the Church or out, you are a sharer in the benefits of the influence of Jesus Christ. Help to make that influence the ruling spirit of the modern world. Help to make industry a spiritual enterprise, where men shall work together not in envy but in mutual respect—as brothers all, and "sons of God."

Hilltops were created for the view that is at the top, and the use of the surmounted difficulty of the climb. If you doubt it, go out into the open country and climb to one. If a trace of the more than material view of life is within, the outlook from the summit will bring both compensation and further desire. So do the hilltops of the mind.

William James said, that the great thing a college education might do was to make you know a good man when you saw him.

In the columns of leading journals the following question and answer is quite current: "Can you inform me whether there is any known test or blood reaction whereby a physician or pathologist can determine whether there is a strain of negro blood in a given individual? Has any test been discovered whereby an expert can determine whether a given specimen of blood or bloodstain is from white or negro or mongolian race? It seems to me that such tests, if known, should be of extreme importance in many ways."

Answer: No such tests are known.

We add: Tho this may be true that no such tests are known to the majority, there are those who have gone into the subject more deeply. Not until recently was it universally known that electricity is atomic. Even so with the blood; the difference of blood between races is as great as that of the nigger and the pig.

A scientific authority in speaking of vitamins expostulates rhetorically and logically as follows: "We have not the least idea of what they look like, and little idea of what they are. All we can say is that certain foods contain them, and that others do not. Still better, that certain foods contain one or more factors essential to life and others do not. We are made aware of their presence by a process of elimination. . . . And so we have not so far been able to isolate a vitamin; we have not as yet been able to look at one, but our science teaches us how to know when it is present or absent by its effects on the living organism."

And another: "Vitamines—the word itself is almost sonorous, and is pregnant with meaning. It is often on the layman's lips, but is rarely discussed understandingly by him. No one had ever seen a vitamin, and no scientist had ever been able to isolate one."

Edison says: "I believe that there is more pleasure in work than in anything else for the average man. If he did more work he would be happier. It is a great mistake to devote one's time to anything else."

And Maeterlinck holds that "We are a fraction of infinity and no particle is ever lost." Of course, that's not reflecting upon the "Eternal Triangle" by any means.

The small boy to the teacher said: The reason the giraffe's neck is considered long is because his head is so far away from his body. Whereupon the teacher answered: Even so, it is with people's beliefs, head and feet—they are far from common sense.

Astronomer Larkin holds: "The Master Mind and human mind are precisely alike so far as mathematics is concerned. I once asked a psychologist to define or explain different kinds of minds. The answer was: 'There is only one mind.' Since nothing exists but electrons, they constitute the base of the entire sidereal universe and all within. But electrons are electricity, and obey mathematical laws of such complexity, intricate beauty and magnificence that the modern mathematicians study them with an intense admiration akin to awe. They see the ineffable majesty of the supreme Master Mind directing all of nature and its exquisite phenomena."

CLIPPINGS AND CULLINGS

"Study means unlearning as well as learning."—Viscount Bryce.

"The most valuable part of the vegetable is poured down the drain-pipe. If the drain-pipe were a digestive organ, it would have the best digestion in the world because it would be best fed."—Dr. H. B. Cox.

Edison says: "If one reaches the age of 21, and is dead mentally, there is not much hope for that one. No amount of advice or example or experience will ever change him. He will remain a mental dead one."

On the walls of the Temple of Karnak there is an inscription, no less than thirty-seven centuries old, which purports to be a treaty. As treaties go it is extremely original, chiefly for its brevity, simplicity and absolute disregard of indemnity: "Behold, this it is: Kheta-Sira, the Grand Duke of Kheta, covenants with Ra-user-ma, approved by the Sun, the great ruler of Egypt, from this day forth, that good peace and good brotherhood shall be between us *forever*. He shall fraternize with me, he shall be at peace with me. I will be at peace with him *forever*. The Grand Duke of Kheta shall not invade the land of Egypt *forever*, to carry away anything from it; nor shall Ramesu-Meriamen, the great ruler of Egypt, invade the land of Kheta *forever*, to carry away anything from it *forever*." This was a genuine peace treaty, something like those in our own day. When the Hittites got around to it there was more blood and thunder. Yet there it is, only thirty-seven centuries old, beautifully and legibly carved on the walls of an Egyptian temple.

With the passing of the sailing ship and the completion of the Panama canal there is but one short route to Asia and that passes along the shores of Southern California. It remains with her people whether these "swift shuttles of an empire's loom" shall pass upon their way without regard to the great harbors of this corner of America or whether by the enterprise of an active people shall be provided docks and wharves, shops and cargoes and ships that shall bind up all these golden threads of world trade in the ports of the Southwest. The only thing that we know for a certainty is what experience has taught us, and the experience of history shows that no man ever built a warehouse or a dock or a ship for use upon one of the great natural trails of the world without bringing power and riches to himself and his country.

Robert Briffault declared that the world is suffering today more profoundly, perhaps, than at any previous period in its history, and that the trouble with it was that the human world in all its aspects—political, social, ethical, spiritual, æsthetic—has been built upon fictitious conventions, once held sacred, held at the worst to be expedient and convenient, and that those conventions are today no longer believed. That, and no less, is "the appalling gravity of the situation." No manipulation of old formulas, no amount of professed belief, can serve as the motive power of human action. Our religious tradition, our political tradition, our historical tradition, our social tradition, our ethical tradition, are no longer believed; and, being no longer believed, they can neither move mountains, nor can they move the smallest cog-wheel of the world's machinery by so much as a hair's breadth.

Language serves three purposes, sometimes intermingled and sometimes separate. It serves to convey information, to express emotion, and to clothe thought; and it is necessary only to the last of these three. We cannot clothe thought without words; but we can convey information by signs, and we can express emotion by sounds, by all manner of inarticulate ejaculation. The researches of the anthropologists have made it fairly certain that when our probably arboreal ancestor let himself down from the family-tree by the aid of the prehensile tail he was soon to lose, he was able to manifest his sentiments and to inform his family about the few things they needed to be informed before he had attained to articulate speech.

What are the colleges going to offer as a substitute for this vanished faith in a large part of what they have been used to teach? How are they going to help the young men in their charge to have faith in something and to discover what it is they can have faith in, and to work out the application of that faith to human life in years now ahead? Of course a great deal of what the colleges used to teach is still teachable. They can teach chemistry and botany and physics and mathematics and Latin and Greek and more or less even of history. They are all good—they all belong to knowledge and knowledge is a useful thing. The great trick is going to be to persuade the young gentlemen that these branches are still worth acquaintance—that they still qualify persons who know them more or less to be more useful in life and even, some of them, to make a better living. A man is not going to study very hard unless he thinks something important or lucrative is going to come of it. The great current of life is sure

to get somewhere always, but it goes better and arrives more fortunately if it gets wise direction. Above all things the college boys must be helped to believe in something. Something must be shown to them that they can trust; something must feel strong under their feet when they stand up.—Scribners.

Character is at least the sum of the traits which a person possesses; but, more than this, it gets its peculiar and individual coloring from the relative development and from the interplay of traits. As in a kaleidoscope, a slight twist makes a new pattern out of the old material. Traits of character may be divided into three classes. In the *first* belong the purely physical characteristics, such as size, color of hair and eyes, shape of head, height of forehead, and shape of chin. In the *second* are placed the entirely psychical traits, such as truthworthiness, conscientiousness, honesty, perseverance, and concentration, those qualities which are not conjoined with any necessary physical sign. In the *third* are grouped those physico-psychical traits such as cheerfulness, sense of humor, self-control, and quickness of temper, which are indicated by a constant or frequent physical mark. Any one who is not blind will be able to form from observation a reasonably accurate estimate of the qualities in the physical class, nor is it particularly difficult to determine those belonging to the physico-psychical. But concerning those in the psychical class, the average person is absolutely at sea unless he has opportunity to make long series of observations. Even then, he is frequently mistaken, for the same human character is capable of infinite shadings—what is called out by one person or situation is left untouched by another.

"All manner of talk about equal rights is nonsense."
—Lenin.

Why not try Thomas Edison's success formula: "Get a job and do more than you are expected to do."

Not only have string instruments sexual character, but, we are assured, the cornet, the oboe, the flute, also have such a character. Berkovici observes, in this connection, that the French and Italians are the best wind-instrument players and that Teuton women have a predilection for the oboe and the nondescript saxophone, tho these instruments are bulky and physically difficult to play. "As to the men, to every saxophone student in a conservatory you will see ten flutes and twenty clarinets."

Nothing is more romantic than the trail. It is the artery of trade and life itself. On land it moves about the bases of the mountains, out of the lowlands, winding through the chaparral, along the easy grades of the canyons, never forcing its way, but definitely avoiding the slippery rock face and the poison oak; upward into the fresh air that breathes thru the pass; on, thru the pass and into the unknown beyond, into the valley of heart's desire it carries the laden mule and the traveler with his pack. Across the great deserts the trail is a caravan route, seeking the shades of cliff and avoiding the shifting dunes; stretching unerringly toward the next water hole. It is the written testimonial of the trails and triumphs of the men who have gone before. It is the only pathway of the devout pilgrim, as of the warlike Bedouin. Every habitation of man that has ever dominated one of these great trails has made history and has been in its day a treasure house.



MOTHER'S VOICE

Edited by Maria Rose Ruth Hilton

No Nation can rise above the level of its Womanhood



BEAUTY OF LIFE

*"There is beauty all around
When there's love at home."*

Just as Khorshed sheds his light thruout all space scattering clouds and shadows, dispelling darkness and gloom, so the sunlight of love radiates beauty all around. It is the lack of sunshine that withers, blights, the efforts of nature and prevents Mother Earth from producing perfection; and so it is the lack of love that causes so much sin, sorrow and misery in the world today.

Love is said to be the greatest attribute of God and Wisdom its ever present companion. Altho we may possess every known virtue and all the attributes of the Divine Nature of God but have not love, we shall fail in fulfilling life's mission.

Love is the hidden sweetness of being; it is the fragrance emanating from the hidden springs of the heart; it is the "leaven within the three measures of meal"; and not until that leaven leavens the *whole*, will love have performed its mission. "Perfect love casteth out all fear"; and how true it is that where love reigns there we behold naught but the good, the true and the beautiful.

True, there are various kinds of love—selfish and unselfish love—all of which are the "shadings" of the one

supreme coloring; just as the rays of the sun are the emanations from the center of light. Thru growth and development the lesser love becomes reabsorbed into the greater love, where consciousness of the universal life is given birth. In such a transcendant state all that goes to make up life and eternity is realized in its essential qualities and there is no high or low, no great or small, but just the beauty of life realized on the lofty planes of universality.

Womanhood uplifted to this lofty state of universal consciousness will make possible provision whereby a more exalted Motherhood may bless the earth with a divine progeny, and where freed from the limitations of time she may walk life's pathway untrammelled and unafraid.

The *new* heaven and the *new* earth will be created and established thru the assumption of woman to her proper place and position, and unto this glorious culmination we continue to add our prayers; our Good Thot; Good Word; Good Deed.

HOLDING TO PRINCIPLE

Principle is the underlying *base* of life, thru which the Divine Intelligence operates; that which lends character, stability and endurance to all the creations of the Infinite Intelligence; the Power which upholds, sustains and perpetuates all that has been called forth into manifestation from out of the limitlessness of time and the boundlessness of the four dimensions of space.

Principle is that Great Factor, propelled and governed by the divine and supreme Impetus called "The Spirit of the Times," representing upon the planes of

materiality that *power of powers* whose almighty momentum carries forth world and worlds in perfect harmonic rhythm.

Stupendous and inexorable Law—before which all mankind bows in humble obedience and awe, inspired adoration, giving laud and praise unto the Creator of all Creations and before whose indescribable grandeur, sublimity and beauty, all man-made efforts fade into oblivion and with the poet exclaim: "O why should the spirit of mortal be proud."

A life, guided and controlled by principle, is attuned and at one with the highest. Such may safely say: "I and the Father are at one"; for such is the privilege of God's children. A blessed privilege it is. They represent the "illuminati" here upon the earth, shedding the effulgence of light divine over all, while from their hearts emanates the "peace that surpasseth all the understanding of man."

That the rising, conscious woman realizes the importance of lifting up her individual life where at one with Principle she may fulfill her trust, is the greatest essential of all; for even the world cannot rise until woman "ascends the throne"—until she comes to a *realization* of her *divine mission*; and Motherhood is a holy trust and requires serious thought and consideration on the part of all women who desire to aid in the Great Work—the work of bringing freedom and emancipation to woman.

"It is my carefully considered conviction that the greatest possible embarrassment to Organized Christianity in the year of our Lord nine hundred and sixteen would be the reincarnation and reappearance on earth of Jesus Christ. . . . Were He here, and were the question put to the vote, What shall we do with Him? it would be determined by a majority vote that

He must be gotten rid of in some way—peaceably if possible, forcibly if necessary. I do not mean to say that the clumsy method of the Church of the first century would be resorted to. The Cavalry way is too open and above board for our generation. Not for nothing has Christianity been going to school to the World. But by hook and crook, by fair means or foul, He would be gotten rid of. Somebody would tip the wink, and somehow the trick would be turned.”—M. G. Johnson in August *“Forum.”*

“WHAT THE WORLD-WAR DID TO ME”

Some learned how to eat horse-meat with relish during the war; a Rhode Island woman learned that cake-making stood her in better stead than ability to quote from the classics. Some learned not to falter at the sight of blood or suffering, while some confess that it was the fear of ridicule which prevented them from running away when the hour struck to go over the top. There were some who first learned how to live during the war, and many who learned to be unafraid to die. Some lost God and their faith in humanity, and there were others to whom during the war God first became a reality and every man a brother. Some came back spiritually exalted; others suffering with a horrible nervousness.

The war taught thrift, loyalty, patriotism, courage, thoughtfulness, and sympathy. It taught geography and love of books. It made “citizens of the world.” One contestant was stricken with apoplexy; another’s hair turned white; some were infected with tuberculosis. “It has made an American out of me,” recurs

repeatedly. Many learned for the first time in their lives to hate.

"I can no longer pray"; "For me the war will never be over"; "It robbed me of much of my capacity for sympathy, kindness, and love"; "I am more nervous and my appetite for tobacco, liquor, and the ladies has increased," are various statements of nervous depression. "This is the midnight of my life," says one whose business has gone to smash. "Things I once held dear are now pitifully cheap," expresses the disillusionment of one writer. "Would my patriotism induce me to buy another Liberty bond? Never!" writes one who has lost faith in his country. "The war pulled me up by the roots; my health is shattered; I am an irritable pessimist. There are no holy wars—no government has a right to draft a man to fight," states another.—*Literary Digest*.

In human nature there are, to borrow a term from mathematics, certain "constants"—impulses always operative—ambition and indolence, jealousy and loyalty, selfishness and sympathy, love and hatred, gratitude and revenge. But the ideas, fancies and habits of men change like their tastes in poetry and art. New forms of pleasure are invented: the old lose their relish; the moral as well as the intellectual values shift and vary. The balance between the idealistic and the realistic or material view of life is always oscillating. Humility, once revered in Christian and Buddhist countries, has been described in our time as a dead virtue.

The reason so many object to forefoot or ball of the foot walking, is because they are "too much duck."



FEDERATOR

Edited by Nellie Wheelwright



STUDY OF MAN

The *Slavs* are in numbers equal to *Latins* and *Anglos*. The power is not in numbers but in mental application. We are safe in stating that all the Eastern nations as far as China, Thibet, and the greater part of India are *Slavs*, while those of Southwestern Asia and Southern Europe are *Latins*. Those occupying Central Europe, Northern Europe and the Isles are of *Anglos* extraction. True, here and there are intermixtures of uncertain type, nevertheless, the bulk is confined largely to set localities.

We shall seek in vain a whole people of *Latin* origin in the North and equally as much in vain shall we seek *Anglos*, as a nation, in the South, while the West does not harbor nationalities of *Slav* extraction. The *Slavs* keep fairly well clustered about the Ural, Caucassian, Carpathian mountains. The *Latins* are prominent in fairly a horseshoe circle about the Mediterranean sea and thence East as far as Beloochistan; the *Semites* are merely strongly marked *Latins*.

Only in spots, like an oasis in the desert, do we discover principalities or nationalities in Asia who may be claimed by the *Anglos*; the majority of the Southern states are *Latins*, and those northerly situated are *Slavs*.

As to the American continent it will be found that the greater portion of the Southern countries are inhabited by the *Latins*, while the Northern portion,

known as the United States, including Canada, are inhabited by *Anglos* to the extent of seventy per cent; the remainder are *Latins* and *Slavs*.

Even in North America it will be noticed that the *Latin* type aggregates in Southern states, while the *Slav* prefers to remain in Eastern states where he can use his physical endowments to better advantage and follow the Western trend only after the path has been fairly well hewn by the *Anglos*. For tho it is true that the *Slav* is the bone and sinew of the Aryan Race, as far as physical strength is concerned, and the *Latin* lends imagination which often helps to encourage venture, the *Anglos* not only plans and schemes, but inspired by his own motives, he is carried by his enthusiasm into hardships and deprivations, if needs be, to realize his desires.

For this reason it will be difficult for either the *Latin* or the *Slav* to hold the reigns of government forever. The *Slavs* have had their day in which to exercise the powers given to the physical. There wherever a *Slav* rises to position, or power, he soon will be absorbed into the *Latin*, or *Anglos*. And, again, the power once exercised by the *Latin*, as the second in rank to rule the earth with the iron rod of spirituality, is wanning rapidly.

The last effort for supremacy promises to become most terrible and in measures equal to the days when the Huns invaded Europe, and the Tartar mongrel played havoc among the nations. But neither Tartar nor Hun remained. Both were absorbed into the *Slavs* and *Latin*. The *Latin* has to evolve from the narrowness of spiritual endowments, as must the *Slav* from his boasted physical strength. True, the *Anglos*, too, has much to overcome, for he needs to learn to happily

blend the physical and spiritual in him. He needs to get off the high horse of cold intellectuality. The *Anglos* has little to hope for unless he solves his own problems for the good of the problems of both, *Slavs* and *Latin*, and assist them to untangle the great theme of misinterpretation of life's purposes and set the pace for emancipation that leads to the recognition of the Fatherhood of God and reinstitution of the Brotherhood of Man.

EURASIA

Eurasia, used in an ethnographical and ethnological sense, means Europe and Asia. Here is found the cradle of the Aryan Race. There were found three main divisions of mankind. The yellow-skinned, straight, black-haired, black-eyed, round-skulled Mongols and Mongoloids. They were massed in Central and Eastern Asia, north of the Himalayan system. To the west and merging with them are the Alpine folks with their dark but not straight hair, dark eyes, round skulls, and of short stature. To the northwest, grouping about the Baltic and North seas, were found the great Nordic type. Characterized by a fair, white skin, wavy hair coloring from dark brown to flaxen, light eyes, tall stature and long skulls. It is these three types that have made the history, or most of it, that is of interest to the human family.

The future history of advancement lies in the purity of the blood, or as Jesus says, in the separating of the "sheep from the goats." The white man lost out thru mixing and mingling with foreign types. If the white man had clung to the purity of his blood, and never allowed miscegenation to creep in, history would not

tell the sad tale of suffering and misunderstanding, but there would be not only a story of wonderful attainments, but the white man would be free of that awful thot—*sin*.

We may continue to inaugurate reforms until "doomsday," but reforms cannot reform. The source of it all is found in the blood, and it is being fed by the thot as well as the food. Now science has to accept it, and know that blood must be purified to enable man to truly stand erect, or alone.

In Eurasia the great Nordic race, until within a comparatively short space of time, flourished in the Grasslands north of the Black and Caspian Seas and eastward to the Himilayas. A large number crossed the Afghan passes into India, and to their sorrow mixed and mingled with the Hindus. They also spread out like a fan into Europe. This may have been caused by the Mongoloid pressure, and thus the white man's boundaries receded, and by Charlemagne's time it reached its lowest ebb. Then the tide turned. Tho many waves of destruction raised their angry heads, the lesser breed, when it encountered the purer Nordics, had to retread—for such is in the designs of Intelligence.

The intelligent are beginning to assert that we must look to the Nordic blood not only to preserve, but build a better civilization, which will embody a Federation of the Nations.

Hope, often disappointed but always renewed, is the anchor by which the ship that carries democracy and its fortunes will have to ride out this latest storm, as it has ridden out many storms before.

FACTS FROM HISTORY

Science says the markings and fossils in the rocks themselves are our first historical documents, and scientists keep busy puzzling out, or reading, the records of the rocks. These documents are not like a well-arranged library, for these books are torn, flung about, some are in one place, some are in another, and at a remote distance. But, all the same, the early pages of the world's history are in them.

From man's point of view Space is empty of life, and Time seems empty also, but this is because man is not conscious of it all.

Nothing in the animal world lives forever in one form of manifestation. And yet there is no real death, only a change of the form of expression, a transition.

No two things, or persons, are exactly alike. The proof we find in everything: in mineral, vegetable and animal world. And it is the infinity of variety that adds to and helps to make the interest of life.

Every species changes continually. In each generation there is, as it were, a picking over of species, and the weak or unsuitable has to give place to the strong or suitable—"natural selection or the survival of the fittest."

Water, or moisture, is essential to even breath. We talk of breathing air, and so we do, but the oxygen has to be dissolved in water. The air is dissolved in the moisture in our lungs. Our food must be liquified before we can assimilate it.

Nature's methods can be called experimental. The plant was developed in the water and floated upon the

waters. Then it developed fibre, and learned by experiment to live in a soil with only a little moisture. And on and on they have gone following the water and yet ever leaving it, but always learning to adapt themselves to surrounding conditions. And now, behold the unlimited variety in the vegetable kingdom. We can say all things came out of the water.

Scientists have not yet solved the problem of the heat of the sun. And often great misfortune is predicted due to the cooling off of the sun. Ainyahita solved this problem long ages ago. Scientists will some day understand, too.

Man has and is changing many things upon the face of the earth. With fire, the ax and implements for cultivation and building, he has changed climate and also physical conditions. And we are living in the infancy of many possibilities. The future holds wonderful accomplishments along such lines.

All the human remains in America, even the earliest, are of the "Amer-Indian" character. In America there does not seem to have been any preceding races of mankind. Man was fully man when he entered America. The old world was the nursery of man. Thoro investigation on these lines, especially thru travel and study, will make plain even the most intricate and perplexing problems as to the origin of nature and of man.

The chief obstacle in the way of progress is the subtle skepticism which whispers in a million ears that things are not good enough to be worth improving, we shall also agree with him that "things must be loved first and improved afterwards."

A NEW RACE THEORY

In the beginning was the thot. And the thot remains today the father of all things, not only in human action, but in nature, in history, in the destiny of the individual and in the destiny of nations. Thot creates forms in a far more direct way than our materialists imagine. It controls evolution and events.

The influence of thots upon the plastic matter from which human races are created may express itself in two ways. It may change the features of individuals to conform with the mentality of their environment; and it may influence the unborn child by giving it the features already stamped by their thots upon the parents.

Race is not something fixed and unchangeable, not a rigid barrier between man and man. In the same way that individuals by self-cultivation may raise themselves above other individuals, or by degeneration may permit themselves to fall below the level of their fellows, so races may be in the ascendant or on the decline. Race pride based on mere heredity is an absurdity.

The average man's first thot is of the five primitive classes of men: the white, black, red, yellow, and brown races. Our nationalist, on the other hand, makes race a fetish, an imaginary idol, which he worships, and in the name of which he believes that any crime against the rest of humanity is not only permitted, but is meritorious. Scientists make of races, for the most part, card-index headings, under which they group people with certain skull measurements.

Are the differences in races so profound as to destroy the brotherhood of mankind? Are they, on the other

hand, so superficial that they can be grouped under card-index headings? Men of common sense will naturally say that races are neither of these things. Certain excesses which we daily witness in the world would be impossible were the idea of race not something very real and definite, even tho it may be difficult to analyze. Race stands for a complex of qualities, not only physical, but also spiritual and mental—for a certain common way of thinking and feeling.

The Hungarians are Mongols in an ethnographic sense. But they have become civilized Europeans, and their race type is essentially European. The same is true of the Finns. All the Mahommedan nations bear a physical resemblance to each other, due to their mental relationship. The fact that in every country the characteristic racial type is more distinctly in evidence in the country than in the city, especially large cities, is due first and foremost to the fact that in the country the habits of that peculiar to the people are better preserved than in the city, where the intellectual horizon is wider, national customs are not closely followed, and cosmopolitan fashions prevail.

Race degeneration is not necessarily due to corruption by lower race elements. So long as mental degeneration does not occur, so long as the race psyche is vigorous, foreign elements are assimilated, and no amount of inter-mixture will destroy the purity of the race.—*Living Age*.

To compare man with a gorilla is about as far-fetched as that of comparing the stone man with civilization. The former is gone, the latter has taken his place. After the office man is gone the country boy will take his place.

STONE AGE

It is quite possible that people of the Stone Age enjoyed life more keenly and took a deeper satisfaction in all its happenings than does the average person of the twentieth century. Most people are accustomed to think with an inward glow and relish what a wonderful thing it is to be alive in this present age. But the Stone Age man was equally entitled to feel that glow and relish and wonder about his own time. For it was a very wonderful, almost a marvelous, epoch in the development of the human race, with all its comings and goings, its mixing of peoples, its nascent art, its extending knowledge and growing skill of many kinds, its dawning civilization.

Most of the germs and many of the determinants of our modern institutions and civilization can be recognized in the habits, customs and life of the Neolithic period.

A backward glance down the uncounted centuries thru which man had developed before reaching the Stone Age enables us to set his Neolithic stage with a far vista of scenes dating back 20,000 to 100,000 years, to Neanderthal man, and beyond that thru unimaginable millennia of years to Pithecanthropus, and beyond him still further and further to the apes, whom nature was forcing and teaching to develop their structure and their powers to the point where they might become the forebears of man. These and all the developing animal forms that had preceded them along the evolutionary line had progressed because nature was forever harrying them, forcing them to move on. If they adapted themselves too comfortably to their surroundings, found life too easy, were inclined to be satisfied

and lazy, their progress stopped and they "settled down in equilibrium with their surroundings," fixed and unevolving in their animal matrix from that time onward. Man only, forever discontented, forever seeking new environment, has always seen "his golden age in the future" and has realized "that his best possessions are his hopes and dreams, his castles in Spain."

Hardly had he come to be man before he began to migrate and even during the Great Ice Age he was already pouring into Europe from what was probably his homeland, perhaps the whole of the parkland zone curving around the western buttresses of the plateau of Thibet, from which "routes of migration radiated in all directions." The age of the first unmistakable relic of man in Europe is estimated at 250,000 years, and following that race the continent was peopled during the paleolithic period by the Neanderthaloids, the epoch extending approximately from 125,000 B. C. to 25,000 B. C.

After them came, 20,000 or more years ago, the Cro-Magnon people, who "have excited the wonder and admiration of all anthropologists." They were tall, with long legs, rugged but well shaped features, large brains, in comparison with their predecessors, and broad, high foreheads. They had probably wandered north from the Mediterranean littoral and they showed a strong, new development in the way of artistic feeling and skill; they must have had a keen and high appreciation of the beauty of form and proportion. They had probably developed a fair degree of social life, and they may well have been content, courageous and full of hope for themselves and their descendants.

Neolithic culture was markedly diverse in different regions. But everywhere man during this period began

to till the soil and raise cattle and hogs. Where the soil was rich he had genuine farms. In his lake dwellings and elsewhere he had comfortable homes. His paintings show that woman dressed in waists and short skirts not unlike those worn today. He developed the arts of spinning, weaving and dyeing. Some of the Stone Age men appear to have been "expert practical mineralogists," their knowledge having been developed by the necessity of finding the best rocks for their needs in the making of tools, weapons and ornaments. They found rare minerals whose source cannot now be clearly ascertained, superior to flint in toughness and hardness, and made of them small chisel-like blades which they fastened in horn sockets in wooden handles. They made lance heads, awls, needles and other implements of war and peace of great beauty of form and finish.

Man emerged into the Neolithic time already a religious being. He had reached the stage of final tribal responsibility in which the invisible powers were thot to send dire punishment upon the whole tribe or community for the misdeeds of the individual, "a necessary stage of terrible discipline" which had to be passed thru before the individual conscience could be awakened. It was a conviction in which is to be found the first dim recognition of that latest development of social philosophy, the modern growth within the individual of a social conscience, the sense of individual responsibility for the welfare of the community.

Neolithic European peoples were mainly men of peace, busy with their agriculture, their stock-raising, their manufactures, their incessant going and coming on errands of commerce and pleasure. "The picture of Europe at this time as a great arena of roving savages, thirsting for blood and always at war, seems to

be a caricature." The weapons, of which they made so many, appear to have been chiefly for hunting purposes. Their religion, the most dominant factor in their tribal life and custom, was based on the cult of the goddess and the accompanying mother right, and all this suggests peace. It was not until the later Bronze period, and afterward the Iron, brought in and fostered the cult of war gods and of patriarchal family life and kinship that Europe became a cockpit of war. In those Neolithic villages of Europe the town meeting originated, and there man was "seeking, finding, clearing and treading out the 'way' to an ordered, right and healthy individual and social life."

In the life of the time women held a high position and a dominating influence. They were "the first spinners and weavers, the first potters, the first herbalists and botanists, and the first household physicians." It was women who made the first gardens, who introduced agriculture, who discovered and founded "all our household arts and crafts, as well as most of our science." The establishment of agriculture was soon followed by the cult of the earth-mother.—*Review.*

LANGUAGE

This is the day of language, or many words; printing has been the means of man expressing his thought in a concrete form. But what can this expression of thought, or, more often ideas, accomplish, unless the one using the same can make them flow into that great stream which is ever rushing on toward the ocean of living music—harmony of life. If they are not the expression of a real, earnest life, then they are only words, and as Genesis says, "without form and void."

The time will come when the nations or tribes will awake to the exercise of the intellect, not the intellect called out by education, which is more often imposition, but the education that means to practice fundamental correct thought and living. The intelligence thus exercised will be able to say "let there be light." And when man has this light, no one will be strong enough to lead him into the darkness.

Humanity might be likened unto the firmament with its uncountable lights which we choose, as a whole, to call stars. Some have attained to greater usefulness, and again others are still forming, and yet there is a place for all. The family of mankind is just the same, for they are in every degree of development, and there are also those who are ahead on the onward and upward march thru eternity.

Again, those who can see more clearly, whose ears can catch the message, which has been sent, and reason more wisely, are the ones to find the way thru the density of the accumulations deposited by the long ages, and left in the path of mankind.

Now we are in the midst of the great upheaval; language is needed to inspire and cheer the fainting heart and guide us into a better understanding of the meaning of manifestation. May we, one and all, be enabled to speak words that uplift first the speaker, and then the weary ones about us, and hasten the day of freedom from impositions.

To those who look with alarm upon the recent growth of our student population, there can be offered only the ancient formula of consolation: "Cheer up, the worst is yet to come."

REJOICE

In the recent passing years of war and tribulations we have all looked more or less at the shadows in the colossal, and in many details sublime and ennobling picture of humankind in their struggles upon this plane. And thus we have often failed to see all the brilliant and illuminating light flowing from the desire of the hearts of mankind to glorify God. If we look, we shall find it in many unexpected places. And in very truth we can say men and women are waking up to "the tie that binds" one unto another; indeed, they are beginning to find out the relationship of all creation.

It is really marvelous to see the sun of hope casting its light into the darkness all about us.

For instance, seven years ago, a very short time in which to so change thot, if the final Federation of Nations was stated as an event to be realized in the near future, it would have been greeted with a smile, and that individual looked upon as an idealist and dreamer. Of course there were always the few who knew better, and who have kept the thot of peace on earth, and towards mankind sent the thot of atonement. Now the best developed minds of this country and all the nations of the Aryan Race are at work, and many are endeavoring to solve the question and untie the knotted and tangled threads which bind us together in a common relationship. All is not direct work for this hope of the human family, still every thot, word, deed, and invention which helps to solve the riddle of life is of inestimable importance.

In the scientific world rapid strides have been made. The atom and its divisability is being seriously considered. It dawns upon the mind of man, that nature

can be utilized for good. That alone will render wars impossible, for none could survive. Then the world-wide dissemination of "relativity" which has been brot to the world's attention aids the good work considerably. What a glorious blessing to any thinker to realize we are all bound and tied together by bonds of relationship no man can sever. Of course there have been and are those who know this, but to put it before the majority is boundless in results. For this reason matters concerning the welfare of the race have to be brot prominently before the public.

You can hardly pick up a paper or magazine, no matter how much trash and worse than trash you see, that you do not find a thot or article showing how people are thinking and working out the scheme for mutual protection and benefit.

Many more minds outside of Russia are busy solving her problems, and they will be solved. A few years back this seemed impossible. Then all Europe west of Russia had but little thot of Russia's independence, altho much was written about her culture, art, literature and customs. Slowly but surely the tribes are bettering their conditions, realizing that no man or nation stands alone. Remember the throes of agony thru which the Aryan Race has and is still passing! And yet we must admit that much has been accomplished.

Naturally the passing of the old and the building of the new causes heartaches to many of us—to all—but that is in the nature of things. Recognition and acknowledgment alone lead to solution of problems, repentance from antiquity and conversion to the new, that will make a new earth and a new heaven. To live in hope and joy *today* will pave the way.

SELECTIONS TO THINK OVER

Momentous modification of existing race-relations are evidently impending, and nothing can be more vital to the course of human evolution than the character of these modifications, since upon the *quality* of human life all else depends.

The most disquieting feature of the present situation, however, is not the war, but the peace. The White world's inability to frame a constructive settlement, the perpetuation of intestine hatreds, and the menace of fresh civil wars, complicated by the spectre of social revolution, evoke the dread that the late war may be merely the first stage in a cycle of ruin.

In our present era of convulsive changes, a prophet must be bold, indeed, to predict anything more definite than a mere trend of events, but the study of the past is the one safe guide in forecasting the future.

The late war has taught many lessons as to the unstable and transitory character of even the most imposing political phenomena, while a better reading of history must bring home the truth that the basic factor in human affairs is not politics, but *race*.

We have erred grievously by prematurely forcing ourselves upon Asiatic races. The instinct of the Asiatic in desiring isolation and separation from other forms of civilization was more correct than our craze for imposing our forms of religion, morals, and industrialism upon them. It is not race-hatred, nor even race antagonism, that is at the root of this attitude; it is an unerring intuition, which in years gone by has taught the Asiatic that his evolution in the scale of civilization could best be accomplished by his being allowed to develop on his own lines.

The white stocks together constitute the most numerous single branch of the human species, nearly one-third of all the human souls on earth today are white. The white man racially occupies four-tenths of the entire habitable land-area of the globe, and nearly nine-tenths of this area is under white political control.

The white man has proved worthy of his opportunity. His inherent racial aptitudes had been stimulated by his past. The hard conditions of mediaeval life had disciplined him to adversity and has weeded him by natural selection. Thus began the swarming of the whites, like bees from a hive, to the uttermost ends of the earth. For four hundred years the pace never slackened, and at the close of the nineteenth century the white man stood the indubitable master of the world.

A generation ago relatively few persons realized that low-standard men would drive out high-standard men as inevitably as mad money drives out good, no matter what the result of society and the future of mankind.

Men began speaking glibly of "manifest destiny" or piously of "the white man's burden." Such was the white world's confident, aggressive temper at the close of the last century. To be sure, voices were occasionally raised in warning that all was not well. But the white world gave these Cassandra's the reception always accorded prophets of evil in joyous times—it ignored them or laughed them to scorn.

Nineteen hundred was, indeed, the high-water mark of the white tide which has been flooded for four hundred years. At that moment the white man stood on the pinnacle of his prestige and power.

The Russo-Japanese war is one of those landmarks

in human history whose significance increases with the lapse of time. That war was momentous, not only for what it did, but even more for what it revealed. The legend of white invincibility was shattered, the veil of prestige that draped the white civilization was torn aside, and the white world's manifold ills were laid bare for candid examination.—*Lathrop Stoddart.*

AGAIN RELATIVITY

We understand the relativity of parents and children in a family, or of chairs about a dining table, or of persons and things to one another. All bodies in space are in constant motion and they are all related to each other by the forces of nature; they are in greater or less measure in bondage to one another. Let us note that a dimension is not simply a line. A dimension is a measurement used for measurement. If we would know the dimensions of velocity, for instance, we must recognize them as distance and time. We can not conceive of velocity otherwise. We shall soon find other dimensions besides lines in space and time.

It is our obligation to study and master this business of living as well as we can. Let us see how far we have advanced in the art. Of all our senses we cultivate only two: sight and hearing. Smell we neglect; touch we do not understand, and taste is a sense that responds to a few stimuli, such as sweet, sour, bitter, etc., while its more subtile responses are not taste at all, but smell. Suppose we were as ignorant of the use of our eyes as we are of our noses. We should be unable to tell one another apart from appearance. Indeed, if some one were to say, "I can tell who you are by look-

ing at you," we should declare the statement to be indelicate.

In short, we are only comparatively intelligent in that some have gone beyond the rest of us in seeing, hearing, and thinking, and in the exercise of fingers and hands. There is not a fully developed man or woman alive on the earth today. We have attributed qualities of divinity to a number of historical and mythical persons, but we have hardly had imagination enuf to attribute to them sensory intelligence beyond our own. We are indeed only modified savages, and our understanding is very slow in growing.

The advances of later days, over which we have been inclined to boast, have been external rather than intrinsic; objective rather than subjective. We have increased convenience and ease, we have acquired a great deal of uncorrelated information, we have not improved our method of thot, our habits of mind, nor is it evident that we have improved in character for many generations.

We do not know what consciousness is, but we seem to have two kinds of it: one of which is active and leads us, while the other kind is little more than the passive acknowledgment of facts that are, as it were, filed away and locked up outside our thinking apparatus. Such facts are tools of knowledge, out of use. With all respect for our learning and achievements, we still live in great darkness; our lights are very dim, and we have reached no more than half way to the understanding minds which we might possess if we were to do our best from generation to generation; if we had the art to find and the character and diligence to cultivate our hidden talents.

Just as every particle of matter is constantly chang-

ing in regard to one another, we are growing older and changing in our structures. We are never for two minutes the same. But we still have another point to observe, that is that every particle of matter has an ever changing but nevertheless a persistent relationship to every other man and woman. This is an application of relativity to life instead of to cosmic physics. The mere concept of relativity, however, teaches us that there is no such thing as absolute freedom. Freedom itself is always relative. A wheel, for instance, may be free to revolve on its axis, subject to friction, but it cannot revolve sideways, nor is it free to go up and down. It is bound in relation to the axle. So are all bodies bound, and so are we bound in our relation to one another. We cannot get away from our bondage. If we run away from one place or community, the bondage will attach somewhere else. We can never be free, because there is no such thing as absolute freedom. Freedom is always circumscribed, and always relative.

Many have fought and died for liberty, but the rest of us have not held true to the faith. We have rested in liberty; we have not built the temple for future generations. While praying devoutly for our own privileges and ease and salvation we have let others go to the devil. Now relativity calls for precision. For years and years up and down this and nearly every other land, men have been preaching liberty with far more fervor than precision. They have let themselves go until they have lost sight of the dimensions of liberty; they have presented it as function of rights, without thought of anything else; the only limitation they have put on it has been the objective one of obligations. Now there are the dimensions of liberty just as there are

the dimensions of velocity, and the attempt to find them is an attempt to apply the doctrine of relativity. If we cannot conceive of velocity without the dimensions of time and distance, neither can we conceive of liberty without freedom, restricted tho it be, and service.

Relativity thus in its demands for dimensions leads us to the fact that liberty is a two dimensional concept, and that these dimensions are freedom and service. Relativity calls for greater precision in thinking. The value of the doctrine in life, as in physics, is its mathematical basis. Of course we cannot spend our lives with slate and pencil figuring consequences, but suppose we were to impute consequences much more than we do, would this not be a better world? Now our obligations are factors of relationship; we cannot run away from them, and in our hearts we know we cannot.

Relativity confers a great distinction, but it also imposes a great burden upon citizenship. The lines of relativity lead right back to men and women, and we cannot dodge our obligations towards them. Enlightenment is a slow process, but without it progress is impermanent.

Relativity, in conclusion, is a method rather than a thing, and calls for a higher standard of intelligence than we are in the habit of even seeking to achieve. But it teaches us something that is not hard to learn if we look for it. It teaches us our obligations. And if we recognize these we shall find ourselves along the road that leads to the higher intelligence, the greater understanding and the more abundant life.—*E. Hendrick in N. A. Review.*

Be swift to run, until at last the end is won.

WORLD'S NECKLACE OF THOTS

The dove of peace still finds the world covered with the waters of hate and jealousy.—*Asheville Times*.

Twice the world has been free of racial hatred: when Adam was a young fellow, and when Noah came out of the Ark.—*Washington Herald*.

Less than a third of the world's population is white. And only about 10 per cent of these act that way.—*Canton Repository*.

An empire built on "blood and iron" may be all right in the beginning, but it has a tendency to rust.—*Columbia (S. C.) Record*.

An educational system isn't worth a great deal if it teaches boys to get a living and doesn't teach them how to live.—*Passaic News*.

"Blossoms are not fruit, but the precursors of fruit. Do not pluck them."

Twenty-five daughters of Russian refugees now in Constantinople have been given scholarships in the American College for Girls on the Bosphorus. That school stands to teach the universality of Christianity and the primacy of humanity over nationality.

As we look out over the world we see humanity stunned, bruised and bleeding, but, thank God, still free. This country has been urged to save Europe. We are willing to do what we can for humanity's sake. We must revive, recreate and reconstruct what the war has laid waste.

Never in the history of science has any one ever made an epoch-marking advance but what the vultures have flocked about his trail demanding credit for what he has done and claiming ownership of the work which he has put out.

Why cannot people look at *facts*, instead of plunging ahead in delusion?

A new decree issued by Nikolai Lenine, the Russian Soviet Premier, gives the trades unions, instead of the Government, the right to fix the pay of workmen.—*Moscow Izvestia*.

There should be no prisons. Every one of them should be a hospital.

Spare the rod and spoil the child, said the ancient wiseacre. And ever since then we have accepted punishment as the natural and logical cure for evil.

Wherever a dozen or more human beings are corded together there you will always find a crooked stick or so.

The Church was founded by a carpenter and its Bible is full of warnings against riches.

"You must seek knowledge. Knowledge will not seek you."—*Madame Curie*.

"America came into the war late, but she came. She is coming late into peace, but she will come."—*Bainbridge Colby*.

From the time of Milton, right on through a succession of resisters to the conditions of the day, England has been in steady revolution. Indeed, the principles of revolution have constantly flourished in Britain.

Of all the real goodness and virtue in mankind since the world began, not one ounce of it was ever created by the hope of reward or pay of any kind.

America cannot continue to exist as a virile, forward-moving nation unless we protect what we have and start to build up that which we have so ruthlessly destroyed. We cannot afford to be a nation of vandals much longer. America must reforest, or America must drink the bitter dregs of national decline and impotency.

In their day men called Columbus a dreamer.

Such is the glory and the glow of books on human lives. They sweep back the horizons for folks. They add new friendships, new faces, new races, new lands, new worlds to our rich experiences.
I am a stranger from the distant town.

Trust me a little. Must I always stand
Lonely, a stranger from an unknown land?

"The love of peace and a respect for the rights of other nations have gone hand in hand with liberty.

The time is coming when it will be almost impossible for decent and intelligent statesmen to profess indifference to the welfare or suffering of other parts of the human race than that to which they belong.

The League of Nations is one thing. The Supreme Council is another. The former is intended to include all nations. The latter consists of the representatives of five nations—Great Britain, France, Italy, Belgium, Japan.

Anything not a necessity is to be taxed excessively, including playing cards, dice, but not vice.

With peace between Russia and Poland, giving the latter all it once possessed, and a little more added to it, which makes that much more, peace may be in accord with the spirit of the times. Slowly but surely all tongues follow in the wake of civilization.

"The mists ahead are more than usually dense. Much will depend on the Allies holding together. Apart from treaty obligations, events which can not be foreseen must determine the future groupings of the nations, and the future of the world, and especially of Europe, will be determined by old or new friendships.
—*Lloyd George.*

Primitive races, or races in process of ascendancy, are said to produce more male violinists than highly cultivated ones. Russia, Hungary and Bohemia have given us the latest great ones. Spain and Italy gave the best formerly. The Teutons and the French have not given a single great violinist in the last hundred years.

"It is the big nations which always are in a state of nervous trepidation, and who see an enemy lurking behind every bush. Why do countries like Holland, Norway, Sweden, Denmark, and Switzerland feel peacefully secure, while, to judge from the newspapers, people in heavily armed countries like France, England, the United States and Japan cannot sleep at nights because of the perils they visualize all round them? . . . Conscience, we are told, doth make cowards of us all."
—*Japan Chronicle.*

TOO MUCH DEMOCRACY

Alleyne Ireland holds that there is too much democracy in America. The ignorant and stupid have too much to say about policies and legislation, and the statesmen have become time-serving politicians. Universal suffrage does not lead to good government; it only leads to self-government, and self-government not only may be, but is bound to be, bad, wasteful and corrupt. You cannot educate the mob. It is not "educable," for heredity is infinitely more influential than environment, and no amount of education will give fools understanding. What we need, to begin with, is a restriction of suffrage to those fitted mentally and morally to use the ballot. Under a properly restricted suffrage the men elected to legislate and rule would be, and ought to be, true representatives, not mere delegates or agents of the electorate. Good government is a combination of democracy and aristocracy — it means a government for the people by the ablest and best men chosen by the intelligent elements of the people and given a free hand. We don't want referendums, recalls, initiatives, and we do not want paternalism and diluted socialism. We should remain sturdy, self-reliant individualists and preserve representative government as the fathers intended to establish it. Back to the ideals of the fathers, and away with "pure democracy" and sentimentality. Character and education are essential to good government, and it is high time we retraced our steps and frankly reverted to the doctrine of the constitution—albeit with modifications calculated to give us more "responsible" government than we have ever had.

JOTTINGS

Race prejudice is due to low mentality and voidness of heart culture.

The thought of superiority wipes out inferiority. Underestimation breeds criminality.

Man has thought, talked and written about God, and in his own way endeavored to understand His attributes and even to fathom His plans. But how much study has he given to understanding "His Image"? Now think about man, ponder upon his history in creation, but stop talking about him individually. Study man through every step in his creation and thus discover the entire history of the races.

For years most of us have lived in tin cans and paper bags. That the silks we wear are neither cocoon nor fibre we too had to learn to our sorrow; tin cans constitute the base to such imitations. And now we have had it proven to us that paper clothes are by no means an innovation, although something new at the exhibit held in Washington by the Department of Commerce. In Norway, Germany, Sweden paper suits for men and women have been found quite satisfactory. the texture contains three parts paper against one part cotton. Not so bad after all, for such fabric, though a trifle heavier, proves soft, fleecy and warm. How do we not know that some of the soft appearing material made up into blouses, dresses and cloaks which we wear is not largely paper? And why not add to canned silks, paperbag garments?

That there is a proper *time* for everything we realize more fully when we deal with nature and her products. There is a time for planting according to kind. Even the position of the moon helps us to learn of the effect of nature upon certain seeds and plants. As to the care of the body, we too have learned to know better. The idea of spring and autumn cleaning of body and home is still in the minds of the better informed.

Gravity increases with depth to about six hundred miles, and thereafter decreases toward the center and lastly vanishes.

According to Professor Farigoule, our psychological consciousness may be compared to a cotton mill containing twelve looms, each loom running out a special kind of thread. Owing to a lack of power only a limited number of looms can be running at the same time. Thus psychologically a certain number of mental functions may be at work, all others remain latent. Professor Farigoule claims that a "regime of consciousness" will lead to developments. He begins with the sense of vision in which the paroptic sense is to see independent of the retina.

Crops for this current year are estimated as follows: Winter wheat, 576,195,000 bushels; spring wheat, 251,289,000 bushels; oats, 1,404,922,000 bushels; barley, 190,661,000; rye, 70,976,000 bushels; apples, 107,697,000 bushels; peaches, 31,768,000 bushels; pears, 6,898,000 bushels; hay, 101,000,000 tons. In addition to this there are 9,242,000 acres in alfalfa, 8,913,000 acres in clover, besides corn and potatoes, onions and many other eatables for man and beast. Surely, we must admit, "The Lord, He is my Shepherd, I shall not be in want."

SURVEYS

The Czechs have proven the more advanced of the Slav tribes. In the day of John Huss they were the free-thinkers in churchianity and tho pious and devout churchmen they nevertheless had courage to oppose spiritual fathers.

Dogs fight over bones, but the bone of contention among human critters is coal and oil.

The Bureau of Education at Washington expresses the cheerful hope that the next generation of Americans will be practically free from illiteracy.

"It worries me; it fills me sometimes with dread. If someone could tell me that the danger is past, someone with authority, someone with vision, someone whose word we could take, I should be so glad that I would sign my resignation tomorrow." (That's what he said.)
—*Lloyd George.*

In addition to the dispute between seven different "Christian" sects at Jerusalem regarding the proper spot "where He laid His head," now Jews and Arabs argue as to the right of the "wailing wall." Let them wait for all we care. "Jerusalem, my happy home!"
Nit!

Peace on the market at present is like any other commodity; it is fluctuating and its quotations uncertain.

The competence of democracies is an ancient thing; or at least faith in it is old, perhaps as old as human government itself.

While Napoleon is claimed to have blundered in his failure to restore Poland, France makes good repairing the error.

Great Britain has surely been very liberal to Italy, conceding many presents in the form of possessions, and, like the old proverb: "Ill-gotten gain never has a price." So Italy wishes more and more.

The State as a whole, aided, if need be, by the national Government, should adopt policies for the maintenance and further development of agricultural life and for the prosperity and success of rural communities. Land speculation should be discouraged and broken up, by better devised methods of taxation. The small farmer should be enabled to own his own land, and have a comfortable home, thru a system under which capital will be advanced, to be reimbursed by payments.

The Japanese Ministry of 1873 took a long look ahead when it planned annexation of Formosa, Korea, Manchuria and a part of Siberia. In forty-eight years much of the plan has been carried out, for Japan has incorporated into the Empire of the Rising Sun, Formosa, the Loochoos, the Kuriles, all of Saghalien, the Pescadores and Korea. In addition Japan has possession of the Liao-tung Peninsula and Shantung, and has a strong hold on part of Manchuria and Eastern Siberia. Shantung forms a Japanese wedge for entering China, just as Korea formed a stepping stone to the Asiatic mainland. But Japan has promised to give back Shantung to China. Yes; but Japan, by treaty, solemnly guaranteed the independence of Korea at least four separate times!

FOOD FOR FEEDERS

Russia is going to mint silver coins now that the muzhik is tired of currency.

K D K F, that's the ticket, or rather wireless call that will bring to the sick on board of ship medical counsel and direct operations. Distance is no longer a factor.

"College men are amazingly ignorant," says Edison, and he surely hits the nail on the head, when applied to Dean Inge predicting eventual extermination of the Whites.

In spite of the alarm sounded by "eminent" physicians the world over that the human race is "petering out," there is a steady increase in population in all the four corners of the earth.

Disc bearings are now used by the Swedish State Railway. Passenger trains are practically jerkless. The resistance at starting these cars is so reduced that from ten per cent to fifteen per cent of the pulling force required with journal bearings will set the train in motion.

Siberia offers great opportunities for foreign capital. Its great stores of mineral wealth being as yet practically untouched, they constitute a great source of supply of numerous raw materials. So far only Japan has taken an active part in trying to reconstruct Siberian trade and industry, but there is room for the capital of all nations, and the first to come will receive the best pickings. For the exploitation of the riches of Siberia, capital is needed, and only the foreigner can supply it.

All our knowledge depends upon observation, communication or experience. Where all three phases happily blend we are in a state of receiving inspiration as to matters revealing *Life and Eternity*.

A Maryland farmer prides himself on having beat the landlord of his due when he had a house on wheels built for \$16,000 enabling him to hobo the country. Evidently the man forgot that with all the discomforts of camping he could have traveled in a \$600 car and saved the balance of \$15,400 for a well equipped home at the end of his destination.

In Spain Socialists and organized labor are expected to do the dirty work of cleaning the country of the debris of corruption. The report has it that three million children lack schools and twelve million natives are unable to read, write or calculate the simplest of figures. In the *Fortnightly* we read, "Terrible things are done in dark places, like the notorious Castle of Montjuich at Barcelona, which is the dread bastille of Spain. Here in turbulent seasons, an inquisition is set up, as in the tragic case of Francisco Ferrer, the founder of the Modern School in Catalonia, who died for his ideals. Here, in our own day, frightful torture has been inflicted to elicit confessions or implicate suspects in cases of political crime. The testimony of prisoners like Antonio Mogue, of Olley Soe, Jose Molas, and Francisco Callis is altogether too ghastly for publication, even if space allowed. But, as a typical intellectual like Ortega y Gasset reminds us, 'Anything is possible in Spain. One day the proletarian blast will blow, and we shall find ourselves swept from end to end, as the sirocco sweeps the desert dunes.' "

Another farmer got the better of it by traveling about with a pair of steers at the rate of ten miles a day, all because gas had gone up when he started. Evidently he did not know that cows would have traveled as well, and he could have had milk, cream, butter and cheese thrown into the bargain. Now he has to steer for grazing grounds, with ten miles a day, sore throat and a bad temper.

Under the law at present we are empowered to exclude the following classes of aliens: All idiots, imbeciles, feeble-minded persons, epileptics, insane persons; persons who have had one or more attacks of insanity at any time previously; paupers, professional beggars, vagrants; persons afflicted with tuberculosis in any form, or with a loathsome or dangerous contagious disease; persons who have ever been convicted of any crime or misdemeanor involving moral turpitude; polygamists, or persons who practice or believe in polygamy; anarchists or persons who believe in or advocate the overthrow by force or violence of the Government of the United States, or of any Government, or persons who affiliate with organizations founded upon such beliefs; prostitutes, or persons coming into the United States to practice immorality; persons likely to become a public charge; persons whose passage is paid for by any corporation, association, society, municipality, or foreign Government, either directly or indirectly; stowaways, except that any such stowaway, if otherwise admissible, may be admitted in the discretion of the Secretary of Labor; all children under 16 years of age unaccompanied by, or not coming to one or both of their parents, except in the discretion of the Secretary of Labor.

"It is personal presence that moves the world."

The boy is sometimes father of the man, but more often he is the son of his own generation. His ideals may mould the future, but they are born of the past.

A Philadelphia doctor is experimenting with monkeys. He fed them for one week on meat, beans and other protein diet. After a few days the monkeys turned dull; a few more days and life had no interest for them. At the end of the week they turned pessimistic. With the change to a select vegetarian diet they brightened up and frisked about in the old happy fashion. It has been concluded that pessimism is due to improper temperamental diet.

To speak telephonically at a distance of nearly 6,000 miles may not seem anything so great in these enlightened days of ours, where the spirit of invention promises to become the factor in the final emancipation of man, but the fact that such a stunt called for land, sea and wireless connections is a feature calling for attention.

"Destiny has made it a historical fact that the English-speaking peoples have been the instrument thru which civilization has been flung to the far corners of the globe. I am impressed not so much by the glory that English-speaking peoples may take to themselves as by the profound duties that God has thrust upon them—duties of being restrained, tolerant, and just. These duties will find their greatest recognition in a united, unshakable friendship and understanding and oneness of purpose, not for the exclusion from brotherhood of others, but for a better brotherhood flowing toward others."—*President Harding*.

European trade is being reorganized on a barter basis. The result is most satisfactory to all countries.

"People living in glass houses should not throw stones." Just so! But Buck Hill Falls has the old saying stripped of all its charms. Here stands a house built of paper; rain and weather proof. Built-in features and a bathroom are characteristic of the woman who built it.

Remember that your first consideration is to reserve your strength. You will be tempted to go up-hill, to see, to get into freer spaces. Don't do this. *Go down-hill.* All rivers flow downwards; you will find water in the valleys. Most settlements are in the valleys. And going down-hill eats up less strength than climbing up-hill.

RELATIVITY EXPLAINED

Recent researches along Broadway as to "relativity" have developed the following proofs of Einstein's theory.

Wink your eye. Wink goes, but eye remains.

Snap your fingers. Snap goes. Your fingers smart.

Close your hand. You have a fist. Open it. Fist gone.

Sit down. You form a lap. Stand up, lap disappears.

Make a noise. The sound travels. The noise-maker remains and is generally characterized by law as a nuisance.

Look and you see something. Close your eyes and all becomes dark.

Blow out the light and it's gone. Where? Ah! That's it.—*N. Y. World.*

MAZDAZNAN MESSAGE

Mazdaznan has given its teachings broadcast in this country for years; thousands of its students will gladly testify to the benefits they have received—it has been the entering wedge, which forces all the well established institutions to heed the demand of time, and change their code of action—it is no wonder *Mazdaznan* has been bitterly assailed by “old fossils,” but no matter how much they object, one stubborn fact will destroy a thousand pet theories and at last all will have to surrender to its rational logic, and practical application in all callings of life.

The four great corner-stones of this structure of life as held by science, sociology, philosophy and religion, are surely misplaced as to hold at right angles the complex whole of perfection. Considering the Science of Health it misses its mark when we look at a physician who is far from inspiring us with Truth and Science. Here, too, may be said: “Physician, heal thyself.” As to social reform, Adam Smith and his “Wealth of Nations” is dead as a door nail; Karl Marx’s “Capital” is still in print, but not in the foot-prints of time. Henry George and his “Progress and Poverty” is splendid reading matter, but it does not get beyond the reading table. As to Philosophies, which fare no better, the great Kant only shows we “can’t.” In religious circles the stagnancy is greater than ever, and seminaries are nothing more than cemeteries where the dead letter of scripture has found its burial place. All this fussing about spiritual, literal figurative and allegorical interpretations will not lead us to the understanding of the Infinite of God and the finite of man. We need to demonstrate our religion through Good Thought, Good Word, Good Deed. To assist in the struggle for emancipation, the key that will open the Golden Gates of Freedom leading into the Harbor of Safety, where harmony rules supreme, it has fallen upon the shoulders of the Reverend Doctor Otoman Zar-Adusht Hanish of the renowned Math-El-Kharman (Thibetan Rites), to sound the “Gospel of Peace,” that all mat-

ters appertaining to life here and now may be adjusted. In this message of peace we learn that we owe nothing to the world, except what debts we ourselves contract.

Health, Wealth and Happiness are the main factors in Life, without which we are wandering through a dreary desert not worthy of human endeavor. To give everyone an opportunity to find the Elixir of Life, we offer to teach our peerless system of
THE SCIENCE OF BREATH & HEALTH

If you are in health and want to keep it; if you are sick and want to regain vigor; if you are gloomy and downcast and would like to be bright and cheerful, then join our band of smiling members.

Many and various are the Cults which teach Healing, Concentration, Psychology, Occult Phenomenon, Science, Sociology and Religion in this city, but all of them fall short of the mark; they seek to arrive at it from outside sources, but MAZDAZNAN HEALTH AND BREATH CULTURE starts at the foundation, "Breath," thru which it calls forth the development of the innermost faculties, physical, as well as spiritual which bring harmony and Health NOT POSSIBLE BY ANY OTHER METHODS.

That "BREATH IS LIFE" is self-evident, you can find out to your own satisfaction; stopping the breath for ten minutes will suffice to send you into the Great Beyond. You must breathe to live, and intelligent breathing will kindle the finer forces of life and soul. You cannot stop breathing, but abstinence from food, if distressed in health, has been the savior of many a being. It was demonstrated by Dr. Tanner, who was tortured with rheumatism of the heart, that fasting is efficient in restoring health. In sheer despair he abstained from food to end an unbearable existence. Forty days did the work. Instead of shuffling off his mortal coil, he grew hale and hearty and on his eighty-eighth year danced before the idiosyncrasies of an "authority" ridden world.

If you are distressed in any way, don't miss this opportunity to partake of the fount of the Waters of Life freely, and become once more happy and contented in a body revived, through which you can demonstrate *Good Thought, Good Word, Good Deed.*

SUMMER GAHANBAR

has come and gone. Early Friday, July 1, Saints gathered from various quarters as none would miss a word of the Storehouse of Wisdom, patent right of the Associates of God on Earth. Special Remembrance services were held for all absent ones in corpore. The Border Stronghold furnished the best of appointments and entertained all the members of the Royal Family most aristocratically. The sessions, ending July 4, vanished like a dream but the subject matter under advisement surpassed all other Gahanbars. Even Associates of God remained spell-bound for days. One and all declared the results of the Gahanbar worth more than all their possessions. To touch upon any one subject would prove a vain attempt, a synopsis equal to literary suicides. Academic minds would require years to prepare the manuscript for such scientific subjects, and to appear in print would call for thousands of pages. Let us hope some day to see all these treasures in print.

There is some talk going to Yosemite during August, in autos.

REVIEWS AND EXCHANGES

THE BIRTH CONTROL REVIEW by Margaret Sanger, the woman who dares and expounds many sound ideas needful in our days of eugenic ignorance. Published monthly at 104 Fifth Ave., New York City.

THE VEGETARIAN, published in Juliaetta, Idaho, still active and doing much good. Deserves support. The Alberts still lively.

HARMONIAL THINKER, 4328 Alameda St., San Diego, Cal., right in line with the Spirit of the Times. Brim full of sound doctrines. The tone is right and language proper.

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✻ MAZ-DAZ-NAN ✻

Olando G. Beeler, Editor

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DIAGNOSIS

In determining the base and inclination, and then classify the case as to large, small or medium type, we have no difficulty in reading character or temperament. To determine cause, reflexes, affectations, or symptoms is possible only when we read man in regular order—base, first inclination, and second inclination.

Should the base be *intellectual* then the cause as to physical disturbance is to be found in the dynamics; heart is naturally drawn into sympathy by virtue of reflexes. If it follows that the *first inclination* is physical then the affectation falls upon the liver, in which case the heart, as a reflex, is drawn into sympathy aggravating both heart and liver. With the increase of disturbance in the liver the heart will be affected, making the case more serious and more painful, leading one to believe that the case is one of serious heart trouble. But such is not the case. The heart is aggravated only when the liver becomes impaired, due to insufficient

oxygenation. With the advance of the aggrevation of heart and liver the digestives in general may become impaired, in which case the second inclination (in this case spiritual) comes into play, calling upon the reserve for a sacrifice of vril, impairing the general constitution. Because of sympathy on the part of the generative side the glandular system, to a degree at least, is expected to come to rescue the perishing tissues. It is then that complications set in, only too frequently misleading the ordinary diagnostician, especially the type dependent upon symptology. Here is where the Panistic or Mazdaznan diagnostician is at an advantage. Because of the knowledge of relation from base to inclination, and the degree of correspondence, a true diagnosis is made. A true diagnosis is of inestimable value for various reasons. It dispels doubt and uncertainty; it relieves anxiety and trouble. By a true diagnosis we learn to know the real nature of things, and discover the cause to trouble as well as what troubles may be expected under certain conditions. Through true expert diagnosis, as taught in Mazdaznan, every woman, man and child not only learn to understand their own nature and with it human nature, but the strength as well as weakness in character, temperament and constitution. As knowledge is power, such knowledge leads to the exercise of still greater powers and enables one to prevent error, while exercise of proper means encourage higher development. Through proper diagnosis of one's self we not only avoid mistakes, but we also learn to devise ways and means for the building of this divine temple of ours, to make it a worthy instrument for the pursuance of labors most profitable to an ambitious mind, and a far-reaching, searching, seeking soul.

The intellectually based should determine whether physical in first or in second, also whether spiritual in second or in first. This done, he may now diagnose himself as to whether his base is in high, low or medium. This done it is an easy matter to find cause, reflexes, symptoms and sympathies. Thereafter, it is but one more step to knowing character and temperament.

SERMONETTES

The handshake germ, like the kiss germ, are both deadly to—the germs.

Over-caution, like too much consideration, lead to delinquency.

Courage knows no failure; perseverance wins.

Some people like to confess their shortcomings that they may not be held accountable for their wilful misdoings.

An honest confession may be good for the soul, but it may cause others a mint of trouble.

The unwise are wise in their folly.

Fools fare well on excuses.

By striving to exercise the better part of our endowments we prove strength of character.

By affirming law and order in everything we readily adjust ourselves to the demands of the day and successfully cope with existing conditions.

SEASON HINTS

September morn' beckons unto us that the water is fine, though cold. A quick plunge will help us to at least stay the ravages of colds, coughs and catarrhs to a degree and eradicate these phantoms entirely by rhythmic breathing and scientific dieting.

Corn roasts are still in order and of quickening effect to all who have trouble with bile and liver, of course, you do want to masticate every kernel. Do not use any salt. Let it be cayenne or white pepper.

Tomatoes and cucumbers are still in profusion and should be used freely. Where either disagree, roll slices of either in batter and bake or fry quickly.

Eggplant is best when sliced thin and either rolled in flour or thin batter and fried over a small flame or low electric current. Soapstone pans are best to get good results.

Eggplants cut in small squares and placed over a layer of finely cut onions, simmered slowly in just enough oil to keep onions from getting scorched, will prove a fine dish. We often cover the whole with a thin layer of biscuit dough and then a tight lid to retain all the juice.

Be sure you lay in a stock of ripe dried olives for winter use, as six olives after a meal will bring about good results.

Late string beans and lima beans are to be eaten in small quantities daily, while they last. Like sweet corn, they are conducive to the development of vitamins.

Vegetable pot pies are in order, although such a pot pie need not be fired. Congenial vegetables finely ground may be rolled in a thin dough sheet and allowed to dry in the hot sun for an hour or two.

With plenty of varieties in fruits to choose from for breakfast we need not worry as to "what we shall eat and what we shall drink."

The white grapes, especially as fresh juice, are to be recommended to all who suffer from accumulations of acids, causing rheumatism, catarrhs and consumption. Heat the juice to blood warmth and note the effect.

All other grapes should be used with boiling hot water in equal quantity, if we desire to improve assimilation. But bear in mind—only in homeopathic doses.

Grated apples with a pinch of cinnamon or cloves will keep the alimentaries clear and improve the complexion.

Although it is true that ten per cent ammonia with five per cent sal soda in eighty-five per cent rain water will clear the skin and bleach it to a pure whiteness, we must not forget that a good creme has to follow such treatment, lest the skin peel or dries.

The treatment of the scalp should be resumed the latter part of September and to be continued for six weeks to insure a healthy growth.

A well trained body given to breathing culture and body culture has no need of observing all the rules nature prescribes. But so long as we will be negligent we must follow rules.

Plums are best when rolled until soft, and skin taken off; otherwise stew them if they are to be eliminators and of value to the digestive organs.

The rule still holds good: for breakfast use two diverse fruits, two to one, sweet and tart. In most cases the juice alone will prove of medicinal value. In some cases it is necessary that the juice be heated, or the fruits be stewed. A little experimenting will effect many revelations.

For lunch, if any, confine yourself to raw salads entirely, and if there must be breadstuff use a triscuit, or equal parts of bran and rolled oats.

Olive oil will be found most wholesome in salad dressings.

Dinner calls for melons to start a meal with, or a glassful of fresh white grape juice, followed by a selection of vegetables, raw or baked.

September is an important month, in fact it is the time of reactions. The body should be rubbed, needled, pounded, pinched, pulled, frotated, rolled, squeezed, equilibrated, twisted and kneaded. After each and every thorough treatment apply boric acid, borax or sulphur all over the body.

Now is the time to treat the skin of the body and attend to the nails, lest skin diseases or membranous troubles set in.

Potatoes to be of value must be mealy and aromatic. Not every soil is adopted to potato culture. Those who are in need of potatoes should make the proper selection that no ill may come to the consumer.

Melons are still on the market and used as a dessert, with pudding, almost fill the bill as a full meal, especially if followed by black tea.

Beets and onions make a fine salad. Of value to the nervous and those who suffer from insomnia.

After all, we need a little more intuition added to the science of food chemistry, or we shall lose ourselves in too much theory.

In all food experiments we must consider temperament and constitution, or we shall make blunders.

Our organic weaknesses may be stirred either by acids or by salts, manifested by pain or ache. Pains are rheumatic; aches are neuralgic. Determine the phase and select treatment accordingly.

Fast for one whole day out of seven if acidulous, and two days out of seven if of an alkaline nature.

Change from fruits to vegetables and vice versa, at the same time increase the quantity of gruels.

MEDITATIONS

Life was given us to be enjoyed, and through beauty we reach our highest enjoyment.

He who prides himself of many and varied pleasures simply proves himself a slave to influences.

Fusion is the only means of elimination and final equation. This is true of peoples, tongues and nations.

Fear still rules the masses, but government is conducted by the few who dare.

THE NINETEENTH

September the Nineteenth is to the collective state what May the Twenty-third holds out to the Individual, and December the Twenty-fifth portraits to the Universal. The Faithful the world over gather about the Board of Plenty on September the Nineteenth to view the collective efforts of earth and heaven in the materialization of fruits and vegetables, grains and nuts. And above all things recapitulate the manifold phases of evolution, development, unfoldment and maturity. In so doing to gain greater inspiration upon lines conducive to improving vegetation.

September the Nineteenth is the Day of Zarathushtra's birth into consciousness and realization. It is the day of Praise and Encouragement. Zarathushtra saw the great possibilities of a race fallen into a materialistic stupor. "The blood of the kine calleth to heaven." Such was the realization; such was the plea. For this Zarathushtra came into the world that He may announce to His kin the wrong done to the animal kingdom and point out the neglect of vegetation. But what is Zarathushtra to offer to His kin? Is He simply to plead, exhort, preach and condemn? Upon "the mount of many questions" (reasoning with himself pro and con) He decides to take up horticulture in all its phases. What Burbank attempts in our days—proving after eighteen years of untiring experiments that our corn, sweet and field, are evolutions of the pod plant or teosinte grass, even so Zarathushtra succeeded to give us among the many improved varieties of rye, barley and oats the gift of heaven—*wheat*. Zarathushtra was the grain expert, for grains to Him were the

staff of life. For medicinal purposes He improved upon the lesser vegetation, turning thistles into artichokes, deadly nightshade into potatoes and into taros. "Such is to be food and remedies to man." Zarathushtra held that we eat out of absolute necessity and for this reason owe it to the furtherance of our welfare to select such foods that contain the means unto creation of vitamins which alone sustain vril and perfection. May this day be one of inspiration to one and all.

COUNSEL TO THE FAITHFUL

The Lord counseled the children of Mazda through the "Ancient of Days," saying:

"Continue to read the Open Book of Nature and follow the symbolism of the Heavens, as they are the watch unto thy enjoyment and the guide in the walks of life.

"The Lord God Mazda has set the pace and His associates follow through the deeds of victory, proclaiming the truth of God's unfailing ways, and we learn through observation to pattern after Mazda, who stands out as the standard of an example that has no equal. He takes the lead, but Mazda will lead no one. He gives the call, still He will call no one.

"He who is of His relation, he recognizes his kin, follows by virtue of the light within which is the culmination of the ray of Eternal Light, possessing the quality of illumination, growing into the circumference of being, revealing life's paths in the brightness of a most glorious day, making the ways of the Lord smooth and a delight to the Faithful.

"Continue in the relations of Mazda.

"Perform the duty of thy station in Life well.

"Listen not to the voices of embryonic forms who, like little reeks, are cast about aimlessly by the tidal waves of strandless seas, and like immatured reeds are tossed about by passing winds, no one knows whence, where or how.

"Remain steadfast in thy faith in Mazda and demonstrate in accordance to the still, small voice within, which is thy guiding star through life, for that voice reveals unto thee thy duty which leads unto obedience. May Mazda be rejoiced and His associates continue to be victorious."

LETTER OF UNIVERSALITY

It is always a great satisfaction to see the budding germs of the seed one has helped to sow. I wish you all success in your endeavors after a religion of humanity; but success, to be solid, must not be too rapid. The true religion of the future will be the fulfillment of all the religions of the past—the true religion of humanity, that which, in the struggle of history, remains as the indestructible portion of all the so-called false religions of mankind. There never was a false God, nor was there ever a false religion, unless you call a child a false man. All religions, as far as I know them, had the same purpose; all were links in a chain which connects heaven and earth, and which is held, and always was held, by one and the same hand. All here on earth tends toward right, and truth and perfection; nothing here on earth can ever be quite right, quite true, quite perfect, not even Christianity—or what is *now* called Christianity—as long as it excludes all other religions, instead of loving and embracing what is good in each.

Nothing to my mind can be sadder than reading the sacred books of mankind—and yet nothing more encouraging. They are full of rubbish; but among that rubbish there are old stones which the builders of the true Temple of Humanity will not reject—must not reject, if their Temple is to hold all who worship God in spirit, in truth, and in life.—*Dr. Max Muller* (world's greatest Orientalist).

FROM AVESTAN SCRIPTURES

Section One

THE EXISTENCE AND ATTRIBUTES OF GOD

He is the Principle of Goodness and Truth; the Eternal Source of sunshine and light; the Center of all that exists; the Creator of all things; the Sovereign Intelligence; the All-Seeing; the Just Judge. He sitteth on the throne of the good and the perfect, in regions of pure light. He pronounced the primeval word: "Be it!" and His own abode of celestial light sprang into existence, as far above the sun as the sun is above the earth.

2. Worship, with humility and reverence, the Giver of Blessings, and of all the Spirits to whose care He has entrusted the universe.

3. God appears in the best thought, in the truest speech, in the sincerest action. Through his Pure Spirit He giveth health, prosperity, devotion, and eternity to the universe. He is the Father of all Truth.

4. The height and depth of the world is centered in Thee, O Lord. I know not what Thou art. Thou art what Thou alone canst be.

5. Think not that our fathers were worshippers of Fire. That element was merely an exalted object on the splendor of which they fixed their eyes. They humbled themselves before God. And if thy understanding be ever so little exerted, thou must acknowledge thy dependence on the Supreme Pure Being.

6. Communicate to me the least name of God, and I will return to thee His greatest. Every day He is in action. One day of His is equal to a thousand years of man's.

7. O Thou whose light manifests itself in the vesture of the world! Thy names are manifested in the nature of man; Thy knowledge shows itself in the science of Thy prophets; Thy bounty is manifested in the bounty of great hearts. Recognize the mark of God in every place. The world is the image of God.

8. O Thou who existeth from eternity, and abidest forever! Sight cannot bear Thy light, praise cannot express Thy perfection. Thy light melts the understanding, and Thy glory baffles wisdom; to think of Thee bewilders reason; Thy essence confounds thought. Science is like blinding desert-sand on the road to Thy perfection. The town of literature is a mere hamlet compared with the world of Thy knowledge.

9. Man's so-called foresight and guiding reason wander about bewildered in the streets of the city of Thy glory. Human thought and knowledge combined can only spell the first letter of Thy love.

10. Praise be to Thee, Amplest of Stars! Revolving in abundant love and greatness! Abiding in the midst of perfect order! Cause of whatever is produced anew, and Creator of the seasons! Thou, Maker of the day in all its splendor, art God: clothing the stars with Thy brilliancy, Thou causeth them to be symbols of

Thy grandeur, rays of Thy glory. They are as proofs of Thee unto Thy servants. Through their activity, beaming with glory, I seek Thee, of whom they are the reflection.

11. Thou art the Establisher and Limit of all, the Light of Lights, the Lörd who giveth harmony to the worlds. Wilt thou illuminate my soul with pure light, adorable knowledge, and lofty excellence! Enable me to be one of those who are nigh unto Thee, who are filled with Thy love!

12. Thou pure and perfect God! Thine is the world's beauty and dominion. Thy beauty transcends the sun, and Thy completeness the universe of forms. I call Thee not high nor low! recognizing no limit to Thy being. Thou art highest, Thou art deepest, Thou art the essence of all being. How can I know Thee, who art beyond the vision of reason? Being so concealed, Thou art the more revealed to the eye of the heart.

13. The world were an empty tablet if Thou hadst not written thereon Thy eternal thought. Of Thy divine poem the first word is Reason, and the last is Man; and whoso shall trace the words from the first to the last shall find them the unbroken series of Thy favors, the varied names of Thy love.

14. Antagonistic natures blend in sweet accord; in fine ether behold the soild sphere suspended; fire and water work together for that great harmony from which The Good sprang into being. Such harmony is the sign of The Best.

15. In mines gleam the gems, and the earth hath its green vesture, but deep within me shall that harmony be found singing praises, with the revolving spheres, to the Fairest and the Best.

16. We worship the Pure, the Lord of Purity. We worship the Omnipresent, the True Spirit, visible and invisible: who is in all that sustains the welfare of the good creation. We praise all good thoughts, all good deeds which are and will be; all that keeps pure, all that is good.

17. Thou true, happy Being! We try to speak and do only what may promote the two lives of body and mind. We worship the Wise One, who formed and furthered the spirit of earth. We beseech the Spirit of Earth to yield to our labor beautiful and fertile fields, for believer and unbeliever, for rich and poor. We worship the Wise One with our bodies and our souls. We worship Him as being united with the spirits of pure men and women. We worship the Promoter of all Good; all that is very beautiful, shining, immortal, bright; everything that is Good.

18. O God, show compassion on the wicked! The virtuous have already been blessed by Thee, in Being Virtuous.

Selection Two

1. The man who has constantly contended against evil, morally and physically, outwardly and inwardly, may fearlessly meet death; well assured that radiant spirits will lead him across the luminous bridge into a paradise of eternal happiness.

2. Souls risen from the graves will know each other, and say: That is my father, or my brother, my wife, or my sister.

3. The wicked will say to the good: Wherefore, when I was in the world did you not teach me to act righteously? O ye pure ones, it is because you did not

instruct me that I am excluded from the assembly of the blest.

4. Setting out on thy soul's pilgrimage, unite to thyself what hearts thou canst. Know well that a hundred holy temples of Mecca have not the value of a heart.

5. He needs no other rosary whose thread of life is strung with beads of love and thought.

6. He must be a low-minded man who can pray to God for terrestrial goods.

7. The best way of worshipping God is in allaying the distress of the times, and improving the condition of mankind.

8. All good thoughts, words, and actions are from the celestial world.

9. Be very scrupulous to observe the truth in all things.

10. Seek truth by thought, not by searching for it in mouldy books.

11. Once upon a time the fishes of a certain river took counsel together and said: They tell us that our life and being is from the water; but we have never seen water, and we know not what it is. Then some among them, wiser than the rest, said: We have heard that there dwelleth in the sea a very wise and learned fish, who knoweth all things. Let us journey to him, and ask him to show us water, or explain to us what water is. So several of them set out on their travels, and came at last to the sea wherein the sage fish dwelt. On hearing their questions, he replied:

O ye who seek to solve the knot!

Ye live in God, yet know Him not.

12. Once when some pilgrims journeyed to Mecca, they found themselves in a fruitless valley, beholding

the Kaaba, a lofty house of stone. They sought with zeal to find God, but they found him not. Long they encircled the house of stone with their march, when a voice from within was heard saying: Why stand ye here to worship stone? Go and worship in God's true house—the house of truth, home of the heart; blessed is he who enters there! One of them, leaving the desert, made a pilgrimage to his own home, and found it a temple.

13. Brave heart, arise! Be free from every chain, though it be glittering with gold. Be nobly courageous! Follow the true bride of thy life, even if her name be sorrow. Let the shell perish, that the pearl may appear.

14. O man! who art the universe in little, cease for a moment from thy absorption in loss and gain. Take one draught from the hands of Him who offers the cup of creation to thy lips; and so free thyself from the cares of this world and anxiety about another.

15. The temple I frequent is the torquoise dome of the sky. I sell my rosary and all the holy names around it, for that wine which fills creation's cup.

16. The earth is all enchanted ground. With its light and shadow, its ebb and flow, it is all Thine, thou Supreme Wisdom!

17. Behold the morning! Rise up, O youth and quickly fill thyself with the rosy wine sparkling in the cup of creation!

18. Look upon yon bush flaming with roses, like the burning bush of Moses! Listen! If thy soul be not deaf, thou wilt hear the voice of the Lord speaking to thee, softly and clearly, from out that bush.

19. The roses live on dew and sunshine direct from heaven. They never inquire concerning Moses. Why should you?

HOME TALK

What? Yes! But why lose ourselves in unnecessary expostulations and meaningless exclamations when there is so much good in this world in wait for affirmation. Without any further explanation we shall state that it was within the designs for twenty-three members of the family to motor to, through and from Yosemite. The two days' stay at the park proved a source of inspiration. Like the Disciples on the Mount of Transfiguration, one and all agreed: "Lord, it is good to be here." Still, Saints of God on earth have learned ere this that as soon as ecstasy becomes evident and the soul feels enraptured it is time to leave, although before leaving the memorable night was spent at the rapids of the bounding Merced, with rocks and boulders at our feet, and gigantic trees to witness the sacred ordeal, while what sky was perceptible to the eye through the thicket of branches the declaration of Peace and Love was in full evidence. The songs of Saints mingled with the deep murmurs of the swiftly galloping waters, while the soft breezes of Vaya caught the melodies and carried them with the course of the stream to the hearts for whom, by Infinite Designs, the Blessings of Love were intended. We could have spent hours in the sacred spot akin to the scenes of Sanpu and Bramaputra where Ainyahita sang her sacred Cantata unto Mazda. Mother Maria and the Master pronounced the Associative Blessings upon all present and all who

live in our hearts and minds by recollection and memory, including all the Immortals. The trip proved one of wonders, miracles and adoration. Cousin Nellie imparted the Blessing unto the Promotion of the Federation in the presence of the giant Sequoias to which all of the trees of Ancestry added their "Amen" as cool breezes fanned the feverish brows, feverish from the intense heat of the season. Daddy Irving with all others agreed that he has had the time of his life and as an expert on timber and their value was greatly elated at the sight of gigantic growths. The six autos kept in close touch, though nothing happened to any, except when Gayne turned his car to ascend a steep grade backwards and ran into a tree to keep him from going over an embankment. Lina was present and ready with her counsel, but several Indians passing that way felt it their duty to relieve the white man of his burden and gave the proper lift. Those who ran Fords broke the ban placed on them by superstition; they all did admirably well. The Cleveland kicked up occasionally, but that was the fault of a mechanic. The old Hudson did well and even the Maxwell coughed up the grades like a one-lunger.

The party went up Yosemite via Madera and returned via Modesto, thus making a perfect circle. At Reedley all stopped to witness housewarming at the new Lindsay Aerial Home and to partake of the hospitality of the community supervised by Eily. The whole trip with stop-overs required six days; every day well spent in revelations that will increase in charms as the days go by.

We understand that in leaving Reedley two hours later the Pearces arrived, only to find us gone. Con-

sideration was the fault of such a miss. It teaches us all a lesson, to always follow promptings and never quench the still small voice, or the call of the spirit. Charlotte and Roseanita have gone to Coytesville, N. Y., while Daddy Irving is prompted to return to Boston via the Canadian Rockies. Mother Maria was announced for Seattle August 28, 31, and September 4, to speak before assemblages.

Daddy Kurtie is again in harness, attending to the Mazdaznan Press, while Kenneth H. Woolson conducts all the private affairs of the Master.

Dr. Olando Beeler is taking up the public work in Los Angeles, with all the dignity characteristic to Mazdaznan and to this end engaged the Music Hall for the entire season 1921-1922.

From the continent of Europe most gratifying reports are in hand and the outlook surpasses all of the achievements of the past. There are enough staunch workers to win the world for Mazdaznan within a very brief time.

As to the Helmbolds in Australia we regret that so many obstacles are put in their way, not receiving all of the literature sent them by the Press. It shall be necessary hereafter to send every item registered. The Helmbolds are to have the assurance that their names are upon the altar, and their efforts appreciated at the hour of prayer, for the Eleventh Hour is the hour of Mazdaznan meeting in Andervayi.

To Vater David and Mother Frida thanks for their untiring efforts, and though there are a few who still do not understand our Vater they will come around one by one, and learn to appreciate his ways, which are the only ways under certain conditions.

Dr. Oberdoerffer, too, is straining every nerve to be of value to the message, while Uncle Omar makes renewed attempts to further the cause, sometimes stumbling on the way and loosing himself in the woods of dense uncertainties, nevertheless he feels his way and knows there is someone thinking of him, someone whose hand and heart is leading. One and all affiliate with the Father's House.

It is a great pleasure and satisfaction to know that "there is beauty all around when there's love at home" and the Home is truly growing in the hearts of all, while the House is solidly founded upon the Rock of Ages against the Bulwark of Assurance all of the adverse waves dash failingly.

MAZDAZNAN PURE AND SIMPLE

Views by E. G. Conklin, professor of biology in Princeton, compare favorably with teachings expounded by Mazdaznan for many dispensations, and expounded by Ainyahita in pre-Zoroastean days. We refer to them because Mazdaznan has started the ball arolling for many decades and aroused interest in the Study of Man at an enormous cost and unspeakable sacrifice, and for this reason we are much pleased to see these profound revelations promoted by science. The professor says:

"All the wonderful evolution man has made has been almost entirely without conscious human guidance, but now that the intellect and the capacity to profit by experience has been developed, a new and great opportunity and responsibility have been given man of directing rationally and ethically his future evolution.

"Changes in the body of man have in the main been degenerative rather than progressive, because under conditions of civilization the eliminations of physical imperfections have been less rigid. They are such as the decrease of the size of the little toe, and the increase in that of the big toe. The decreasing size and strength of the teeth, the general lowering of the perfection of the sense organs.

"The limits of physical evolution have been reached in the most perfect specimens of mankind.

"There is considerable evidence to prove that there is much room for intellectual growth among even the most intelligent members and sections of the race, and when we consider the great mass of irrational and emotional mankind we are impressed with the thought that the race as a whole are just emerging from unreason and that instinct and emotion are still the masters of life.

"It is most important to distinguish between knowledge and intellect, between things known and the capacity for knowing. There has been no notable progress in the intellectual capacity of man in the last two thousand years.

"In Socrates, Plato, Aristotle, Shakespeare, Newton, Darwin the limit of intellectual evolution have been reached.

"It may be possible by means of eugenics and evolution to raise the intellectual level of the mass, but they cannot create a new order of intellect.

"For the present at least the evolution of the brain and nervous system of man has practically reached the limit.

"The intellectual evolution of groups of individuals is at only its beginning; the end of which no man can foresee.

"No one can foresee the end of the process of evolution to our own powers the illimitable forces of the universe.

"Social evolution is proceeding at a rate which is amazing, if not alarming.

"The great goal toward which the human race is moving is the rational organization of society. * * * The short and narrow view of human society and history is often discouraging and at times it seems desperate, but the long view is more hopeful. The human race has a surprising amount of resiliency and adaptability, it has passed through many terrible crises, many experiments have proved colossal failures, many nations and civilizations have gone down in the wreckage of time, and yet the race survives and society moves forward. Our cherished institutions and social organizations may be only temporary, but the records of social evolution show that the world moves forward and justifies the faith that mankind will ultimately reach the goal of a really rational organization of society.

"In man there have been three main lines of evolution—physical, intellectual, social.

"The fundamental cause of progress may be the same in all of these lines; it may be, for example, the survival of the fittest, but the standards of fitness are different in the three. Physically, the fittest is the most viable; intellectually, the fittest is the most rational; socially, the fittest is the most ethical.

"How can we develop social organization in spite of individual liberty, democratic equality in spite of hereditary inequality, universal fraternity in spite of national and class antagonisms?

"The freedom of the individual man is to that of society as the freedom of the single cell is to that of

the human being. It is this larger freedom of society, rather than the freedom of the individual, which democracy offers to the world; free Societies, free States, free Nations, rather than absolutely free individuals. In all organisms and in all social organizations, the freedom of the minor units must be limited in order that the larger unit may achieve a new and greater freedom, and in social evolution the freedom of individuals must be merged more and more into the larger freedom of society."

CURRENT THOUGHT

More than sixty thousand Mennonites, mostly expert farmers and mechanics, are about to leave the State for Paraguay, where by special act of that government they are to be exempt from military service. This same guarantee was given them in Russia nearly a century ago, which act nevertheless was broken. During the days of King Frederick of Prussia the Mennonites contributed liberally to the crown towards reducing the country's indebtedness. Frederick, though himself an avowed atheist, respected their belief as he did any creed, and is the creator of the axiom, "In my dominion man may be saved after his own fashion." The Mennonites are one of the few creeds who attempt to live to the letter of the Gospel. As there is no guarantee for religious freedom here, they seek some other quarters.

"Most religious men I have met are politicians in disguise. I, who wear the guise of a politician, am at heart a religious man."—*Mahatma Gandhi*.

It is claimed that New York City spends three million dollars annually to dump five million dollars' worth of garbage into the sea. We are surprised that in this age of by-products it should have escaped these New Yorkers how to use garbage. In some metropolitan cities the garbage is fought for by big concerns engaged in soap making and the making of oils. Some unscrupulous people claim that some of such oils are sold as salad oils. New York better wake up and learn to make base for perfumes.

The world has caught the spirit of the times and realizes that all the inventions calculated to lift the white man's burdens have so far added new problems that interfere with his pursuit for happiness. That the salvation and redemption of the race lies in its gift of inventions is no longer doubted. To talk without wires is equal of being free from strings and to sail through the air abolishes the reflections cast upon those who heretofore built castles in the air. In fact, to meet our Lord in midair shall yet be materialized and millions now living shall never die.

Our opinions not only may but do vary as life progresses in the daily walks, but conscience remains the same as to other gifts and talents, be they of the intellectual, physical or spiritual trend.

Few have yet realized the value of heart culture and the worth of intellectual life.

According to scripture it has been allotted to man that once in a lifetime he has to die. How fortunate, especially if he has not much to live for but to perpetuate blunders.

The hotel chef who would have every woman hug the stove and be a cook to avoid divorce is of the type that has easy talking while away from home. In the presence of his better half's "shimmying" twaddle he sings an entirely different tune.

That the income tax is unconstitutional, as held by certain corporation attorneys, we do not doubt, but there are many more grave things that are unconstitutional; still what are we going to do about it. Fight?

To alleviate depressing conditions among farmers does not depend upon agricultural exports, but just and reasonable transportation rates from one end of the continent to another.

Fundamental character-building begins with infancy and continues on through childhood, youth, maturity, and up to the allotted time. With each change new phases enter into one's life and to the extent that we meet such changes we either advance or remain inert.

A GENTLE HINT

With a soul full of the deepest affection for all people who draw closer to the Infinite Source by refraining from eating meat, fish, fowl or eggs, I desire to call the attention of all fellow sympathizers to the fact that many of them are actually supporting the cause they do not believe in by wearing leather shoes. When you buy leather you hire someone to slaughter an animal for you.

I have worn canvas shoes for years and I understand that Dr. Hanish does the same.

In a manner becoming to the gentleness evolved by

simple, outdoor vegetarian living, I want to ask every vegetarian if he or she has given this matter the conscientious consideration that it merits?

I enclose \$5 as a donation to the cause.

I have wondered if some manufacturer might not be prevailed upon to make a very complete line of canvas, rubber and neolin shoes. If any of the co-workers have any ideas to advance in this matter I would be very glad to hear from him or her. In the meantime, it occurs to me that if every vegetarian would buy canvas shoes it would create such a demand for them that the manufacturers would make a greater variety of them.

Expressing kindest regards to all the people whose purity of thought and purpose purge this sinful world, I am,

Most sincerely yours,

CLARENCE EMERY.

DOES THIS MEAN YOU?

In all movements for the betterment of sociological conditions, there accompanies each effort a certain percentage of lack of vital interest, the spirit of "Let George do it," which lessens the value of labor performed by a few zealous ones.

This is particularly true of vegetarian movements. For over 27 years The Vegetarian Magazine has been before the public. When the editor jumped into the harness, over twelve years ago, assuming part of the duty of the "office cat" but not sharing her bones, the Vegetarian society had passed into oblivion. We organized a new society and during the period of publishing The Magazine, supported it from our own purse,

not enough revenue to pay for the gas light, even. It was always well attended, but no one was asked to give money, until finally, in desperation, a hat was trotted about to help out. It never paid for the outlay, however. After resuming publication, a movement was set afoot to renew a vegetarian society. This time, not to meet, but stand as the nucleus of any movement in any location, being backed up with the aid of The Magazine. The society was regularly organized and chartered under the laws of Illinois. It was thought best to place the work and responsibility of secretary and treasurer on the editor. Members are rolling up, each one including subscription to The Magazine, as part of the membership fee.

A few are very zealous and deeply interested in the movement. A combined effort could do much good. Scattered forces are of scant use in any line.

We get invitations to "boost" one and another vegetarian society, when really looked up, the members, either eat "only a little meat" or eat "fish and chicken."

We are not in harmony with such pseudo movements for the cause. They only injure it and we want truth. For our subscribers we seek the benighted, the carnivorous tribes. They need our message. For membership in the society, however, all forms of flesh are denied, fur or feather.

It would be much more to the point, helping the cause and not especially for the aggrandizement of some individual to hold office, to centralize all such movements into one and harmoniously work for the cause and not for individuals.

These people who wish their special pets and ideas aired, in the Magazine, make no effort to help it, by even one dollar for a year's subscription, not a name to

solicit subscription, and not even a postage stamp to reply.

The New York organization of vegetarians recently collected, is an exception, inasmuch as one of the members subscribed.

As very little is free these days and printing is not on the free list, neither is paper, and while the editor freely gives her time and energy, she does not find that "fig leaves," wild berries or acorns quite fills the bill, even for her simple habits. So money is needed, aid is required and all possible influence appreciated. Remember it is not for an individual, for the editor looks upon herself in an impersonal way. Nothing is given the editor, but it is for the sake of the cause, for the upliftment of humanity.

Not being a minister, we have not acquired the talent of begging. We do not approve of begging, but inasmuch as we give value we feel that each one could at least, add to their own subscription, one for a library or reading room, a prison library or for places where *The Magazine* will be seen and read. Then send in names for our own solicitation of subscription and sample. Many have done so and we render thanks to those and all others who have done much more than their part. But to the laggards, we want to send this message.

Some few write, "As I have been a vegetarian many years, I do not feel that I need *The Magazine*." Just so, dear friend! As we are well fed at our table we care not for others. This is the spirit shown. *The Magazine* is not especially for the good of real vegetarians, but for proselyting.

Think this over. We will come back.—*The Vegetarian Magazine*.



MOTHER'S VOICE



Edited by Maria Rose Ruth Hilton

No Nation can rise above the level of its Womanhood

WOMAN'S MISSION

Honor to woman
To her it is given
To garland the Earth
With the flowers of Heaven.

—Goethe.

Woman is rising; she *is* being uplifted; she is *now* in the process of ascendancy and with the exaltation of woman, the whole world rises; round upon round of the ladder of relativity she rises born anew. She enters a realm of activity heretofore unknown, unrealized. Ah, yes! from this advancement of woman comes even to mother-earth a blessing like unto the merging from the lower stratas of unconsciousness to that of consciousness; from that of darkness into realms of light.

Woman in her higher, loftier state stands as the intermediary between heaven and earth. Through her flows the essence of life, and like an overflowing fount scatters the fragrance of divinity over all, permeating even the remotest corners of the earth with the joy and beauty of the grander things of life.

Woman represents everything that is good and pure; she is the well-spring of being and she has only to be *placed*, then like a veritable fountain of inexhaustible goodness, she may water the tributaries of life with her rejuvenating substance.

To deny woman this privilege would be like shutting off the hidden springs of life itself; would be equal to the turning of fertile valleys into dry and parched deserts.

THE CHILD OF PEACE

Having found the "way"; having entered the "path"; having lifted the eyes unto the "hills"; there can never again be discontentment.

Away and apart from the hurried throng, and, yet surrounded and in the very midst of the surging crowds; alone, yet not alone. Standing in the midst and minding our own, like the guileless little child, we may thus for sin atone. Such is the life allotted to the child of peace here on earth at this time of times. When the tremor of the great surging waves of a mighty undercurrent is being felt, and we sense the aminous destiny that is holding a whole world-plant in the doomed arms of inexorable fate.

The child of peace walks alone by virtue of having chosen a path *unknown* to ordinary beings. Destiny has willed it thus; "I walk down the valley of silence—down the dim voiceless valley alone; I hear not the sound of a footstep about me, save God's and my own; And the hush of my heart is as holy as hovers where angels have flown; for I walk down the valley of silence—down the dim voiceless valley alone."

The rarest and most blessed of all life's experiences is to meet and recognize these star-lit souls from out of the heterogenous mass of surging humanity. Like a Diogenes they carry their *light* with them and the mysterious part of it is, that only those who possess the

"magic lantern" can find or discover one another—to the blind all are blind. An illumined understanding is the part and portion vouchsafed unto the child of Peace, hence satisfaction and contentment is theirs.

The Child of Peace constitutes "the Anointed of the Lord"—they carry with them the "fire of heaven" and wheresoever their holy feet tread, that ground is forever made holy; whatsoever their hands touch is at once sanctified and blest; wheresoever their lips utter speech there issues forth the living word of God, and no one can ever quench the fire of that holy speech.

The Child of Peace drinks from the well of which Jesus said: "He who drinketh of the water that I shall give him shall never thirst, but it shall be in him a well springing up unto everlasting life." Born from unconsciousness to consciousness this blest child enters the land of realized ideals, where the ideals are forever made real—O, Blessed Thought.

GREATEST PROBLEM

Many great problems are being met with at this time, and the Spirit of Adjustment is at work endeavoring to balance accounts. Among the greatest of all these intricate problems there are none of more pressing need, of more weight and importance to the welfare and the advancement of the whole world than that pertaining to the higher Education of Woman.

The upliftment of womankind, the world over, must take place or the world sinks back again into the abyss of midnight—darkness. The broadening of the mind, the freeing and widening of the intellect, of the progressive element in society, gives an optimistic view of

the situation, and lends encouragement to the silent and unknown workers, whose untiring efforts are recognized only by those who are united with them in the great work of reconstruction and who are the active and willing subjects, through whom the Spirit of the Times may give forth the writings wrought by the power of the "Unseen Hand of the Infinite."

A few consecrated souls have the true welfare of the world's progression so engraven upon their hearts and minds that their thought, their efforts, and the importance of this great and supreme *need* has amalgamated them under the bonds of the sacred tie—the tie that is known as the "tie that binds."

Thought is power; thought is the most potent factor in all great movements, whose object it is to aid in the advancement of all refining and ennobling efforts; thus giving birth to a higher and more progressive civilization, that the real meaning and object of life may be carried out and where man may bless himself through living the life of true simplicity; having entered the state where consciousness and realization have opened the gates of illumination; where the soul may bloom and bear the fruit of the Spirit.

Awake! Arise! O, woman; and know that into your hands God has placed the higher destiny of the world.

Give wings to faith that with confidence and assurance thou mayest go forth to accomplish thy trust.

Look not to thy right nor thy left, but focus thy mind's eye within thy heart; listen to the silent admonitions of the voice that speaks without sound; thus shalt thou be girded with strength and power from on high; and God—even thy God—lead thee to Victory.

THE WEAPON OF NEGATION

The weapon that the adversary has wielded with such apparent success throughout all the past is that of fear; and well has it been said that "there is nothing in all the world to fear but *fear*." To take out of every day existence the paralyzing effect of fear would certainly set the higher nature of mankind free. Just as fear has given birth to every conceivable kind of negation as well as limitation, so the absence of fear will lift the latch of the Golden Gates that lead to the paradise of God. Fear curdles the blood, paralyzing nature's operations, thus giving rise to all evils that infest humanity. It is fear that breeds crime; fear that schemes and calculates how to outwit and take advantage of the weaker brother; fear that plans how to rob, pilfer, steal and murder; prisons are filled with those whose lives were governed, guided and controlled by this subtle monster. Fear closes the avenues of life; shuts off the fount of being; and leaves man a helpless wretch to breathe out the miasma of decay, disease and death, carrying blight and destruction wherever he plants his feet.

Taking a hurried glance at the whole world one can but realize how that the entire human race has become completely victimized by this huge phantom, and phantom it is, for in reality there is no such thing as fear. Fear is the result of negative suggestion thrown out by others, taking root in the mind at unguarded moments, and in continuing to repeat itself until a mere shadow grows into the semblance of a reality to which is added daily recognition. The final result is that the whole world moans and groans under the weight of an imaginary burden; the creation of fancy due to psycholog-

ical effect in the exercise of negative suggestion, working through negative channels in negative minds. To dispel this condition is now the work of enlightened minds—minds that have become *conscious* and that *know* and *realize* the *power of thought*.

If so-called evil can work the undoing of a whole world, then how much more potent and powerful must be the result of positive intelligent thought, expressed and applied to the needs and demands of everyday life. Let the searchlight of understanding dart its rays of knowledge into the shadows of night where light dispels all darkness. To attain to this we must study applied psychology and practice ontological suggestion as defined, designed and expounded in Mazdaznan.

SIMPLIFIED EUGENICS

While the subject of eugenics is being taken up, even by the world, it is, nevertheless, a most difficult subject to present in its entirety owing to the psychologized state of humankind through the barriers instigated by the greatest of all molochs—*fear*. False modesty is but one phase of fear; yet the effect has so paralyzed the mind that dread, fear and anxiety have actually crystallized into monstrosities within the human forms of flesh and such a condition makes it difficult indeed for the conception of *new seed* to take place within the mental arena. However, the light is breaking through the rifted clouds, and within the next quarter of a century we shall see a new order of things ushered in, that will give birth to a higher, diviner state, and condition of affairs, wherein mankind may live free and unhampered by error and limitations. Love, pure untarnished love, will return and bless the hearthstone with happy,

joyous children, whose coming has been the result of natural parental longings to draw to them the ideal of their fondest hopes and desires; an ideal in whom they may see reflected all their lofty and noble concepts of life; one through whom they live and express all the combined love and beauty that two harmonious hearts can bestow, thus completing the holy trinity of the three in One, which holds forever and ever the endless chain of being, forming an All-Creative Infinite Intelligence.

"Home, sweet home," we think it, we say it, we even sing it, and yet how many homes can we point to, how many homes can we find wherein love, peace and felicity reign supreme? Home represents heaven on earth. No wonder then that the human heart continues to hope, continues to long and yearn for the realization of that utopian day that is to dawn upon mankind with the splendor of heaven and the joys of earth.

When all can and will live the Blessed Thought, as "God wills," then there shall dawn the Great Day of the New Order of Things.

Love's shining mark must cast its circle around this world and warm into life the dying embers ere that fading spark goes out. Only love can quicken and revivify those smouldering embers back to pulsating light and life. Take love out of existence who would care to remain here in matter.

Should the sun cease to shine, from whence would nature draw her sustenance. "We are to be in matter what we are in spirit," according to Ainyahita. God is spirit, God is love and love is the fulfilling of the law. And "this is life Eternal to know God."

O, love that knoweth of no fear,
A love that sheds a joyous tear.
O, love, that makes me whole and free,
Such love can keep and hallow me.

EQUILIBRIUM

We hold that since nature manifests in two differentiated forms it is proper that we not only study each other, but that we mingle with one another to obliterate suggestive differences and recognize our true relationship to each other. Owing to the peculiar construction of man and woman, we can arrive at this one conclusion only that a separation of the sexes means degradation to both, especially man. The magnetic and electric vibrations of the one become a necessity to the other, and to bring about an equilibrium, it is a law of nature that such atomic magnetism be interchanged and exchanged. Either of the sexes possess magnetism and electrism. Should each sex continue to vibrate in their exclusive and particular sphere, it follows that the estrangement between them becomes greater and greater, resulting in hatred of the one or the other, giving way to thoughts of an unbalanced nature finally concluding that they can exist one without the other, even arriving at the conclusion that the mere thought of the opposite sex would pollute them. Monasteries prove a failure because of the exclusion of women. The exclusion of the opposite sex will not prevent one from getting into folly and paths of vice; will not prevent one from entertaining ideas of a degrading nature. And as "thoughts are things" it is possible to pollute one's mind to such a degree that it will show upon the body

more than if such a character had indulged in the acts of a lewd life.

You will always find that monks, although studious, learned in many sciences, because of their great devotion to them, are by no means superior to ordinary mortals, and too often become narrow in their views. In the application of life's purposes they are impracticable, while their code of morals prove a failure.

Our nuns, whether Christian, Buddhist, Mohammedan, Brahmin, or otherwise, are not the women they might have been if they had carried their devout intentions into the daily walks of life. Only such monasteries can really live where man and woman are based upon equality, where man and woman alike follow out their views, and live for the good of one another. Where differences between them become extinct to such a degree, that both men and women grow nearer and nearer to each other, until even their forms, their appearances, show so much resemblance that a stranger would take them to be of one family.

We hold that to bring about an equilibrium, to overcome false modesty, that Moloch we have created to fill us with constant fears, it is necessary for us to mingle with each other. In so doing we must get into closer relation with one another, and learn to set aside all notions. We need to grow into the days of innocence, that state of perfection where differences are unknown. Where we love to play with each other; when we found people jolly, joyous, happy and satisfied; when both sexes took equal part in all our pleasures; when we felt that we had gained that something we could not account for; that unseen agency which is such an important factor in the vibratory world. If we continue our relationship as we began it in life, if we had kept

our ties of relationship, and not forced conditions of separation, we would have been spared troubles, sorrows and heartaches that have since befallen us, and father, mother, brother, sister, wife and husband, friends and all society would be the better for it.

Remaining in the society of the two sexes, as one family, we never can fall into error, never make any missteps, never sin. Let the young man always consider himself in the presence of his dear mother, the young woman in the presence of her loving father. Let men consider themselves in the company of ladies, and women in the company of gentlemen, and you will find that no idle words will pass the lips of either; nothing that would require reproof would ever become manifest. Wherever you find men and women alike congregated, and speaking upon the affairs of life freely, you will always find the greatest respect for each other. Then that strangeness which exists between the two and haunts the ignorant in mind gradually fades away, for they no longer consider themselves as man, as woman, but as members of one family whose interest it is to enhance the welfare of one and all.

In continuing to keep up our relationship, we not only eradicate the greatest of all enemies, sex difference, but also overcome self-consciousness. In mingling with each other we gain self-control, we arouse and exchange the love vibrations between each other, while the benefit to be derived is equal to all alike. Like and dislike become a thing of the past because of the gradual equalization of the differences. Differences only occur where there is an unbalanced condition in the magnetic and electric currents, and with it forced separation is brought about, inviting misunderstanding in the application of sex relation. It is well to begin to

learn and understand how we can derive the greatest good from and to each other by the mere presence of one another.—*Inner Studies.*

STEPS ON THE WAY

Practical hints for beginners, every step of the way, are clearly pointed out in the study of Mazdaznan. All the manifold accomplishments are but steps that lead to higher attainments.

Breath, Exercise and Diet are the preliminary steps—elimination follows as another important step. All the foreign elements that infest the body must be ejected before the mind can be free to think and act intelligently. Internal washing is quite as essential as external and should be done scientifically.

When the truth is known that this body, which should be the Holy Temple of the Living God, has really become invaded by thieves and robbers; and that countless germs, bacilli, animalculi, infest it, robbing all nature of its proper action to function in harmony with natural law toward generating health and vitality, nature thus gradually becomes exhausted, as all the vitalizing substances of the food are usurped, absorbed by these countless beings that feed upon what rightfully belongs to and was intended for the nourishment of the body. We shall rise with all the power at our command and reverse our methods of living.

It is, therefore, of the utmost importance that systematized methods of internal cleansing be used that all foreign substances be removed for thus the pathway will be greatly smoothed and manifold obstacles removed; while the brain action is cleared from the

many clouds that veiled and blinded the mentality, preventing clear vision to reveal, lead and guide through higher perception.

To know our duty towards this body and to perform it, is the first requirement of nature, for only so can nature perform her proper and all-important duty toward perpetuation of life and life's generating powers and forces. Mother Nature is so marvelous, so beneficent. Like the father in the parable of the Prodigal Son, she rises to greet us when yet away off. With the first slightest suggestion of an awakening toward higher ends, before any tangible effort has been made in the outer, she has already gathered her forces of construction, and where there is an honest effort made towards rebuilding "the house not made with hands," there our gracious loving Earth-Mother bestows her blessings in showers of abundance.

Where there are foul odors emitted, whether through the mouth or the pores of the skin, it is due to the presence of the unwholesome foreigners that have turned this human house into a breeding, nesting place for their almost countless hordes of unmentionables. It is an obnoxious subject to treat of, but since it is a fact it must be dealt with, or even reckoned with, until the work of purification has been accomplished, when studies of a deeper, higher nature may be undertaken with perfect safety and delight.

When laden with leisure look up your encyclopedia and find that the first day of the year once was March twenty-fifth and the day you were taught as the birthday of the Savior was not the day at all. And now for arguments.



FEDERATOR

Edited by Nellie Wheelwright



STUDY OF MAN

With nations it is like with races—they differ and differ widely. Yet while the latter differ in color—the former differ in texture. It is this texture—which is of a mental kind that we have to study that by the knowledge of mental trend we may understand cause and effect, while effect turns into cause manifesting effects differing materially from that of their original source. To judge from appearances is equal to jumping at conclusions without consideration. Elementary minds may be excused for their ideas and opinions as they lack that systematic reasoning so necessary for healthy deductions.

In studying man in all the phases now before us takes a little more knowledge of anatomy, geology, anthropology. We need the touch, the contact, experience, observation, relativity and above all things that sense of realization so necessary to fathom and understand the underlying principle upon which all manifestation is based and builded.

We shall not touch upon the subject matter that precedes manifestation, neither go into past history that goes into the zodiacal days of relativity, it is enough for the present to enter into the history of man as far as traceable on terra firma and learn to know of the phases of development so necessary to outgrow the phenomenal and the illusionary that man loves to fall

into because of *desires* which he caters to and is so determined to serve.

Man necessarily has to exhaust himself with experiments both physical and mental. As there are untold phases in the mineral, vegetable and animal, even so man has to experience all of the phenomenal ere he shall yield to the promptings of the higher nature that placed him here.

The *Slav* tribes for this reason will not come to an understanding among themselves collectively until the individual reaches a standard of valuation and learns to realize the full worth not only of *life* but *eternity* as well.

The *Slav* has not even begun to make use of what the physical propensities hold, for this reason he struggles in vain—in vain because of the entanglements in the illusionary. The Mongolian blood flowing freely in the veins of the *Slav* element holds back the wheel of progress arousing but the physical side of human nature, and though blessed with a big sympathetic heart, all sympathies are tinged with selfishness and brutality. The fineness of heart culture is still lacking.

The *Latin* types, though less sympathetic, are more humanitarian, but humanitarianism is a mere cloak to hide secret desires—morals and ethics a mere study and not a practice. Yet there is the great struggle for understanding and the desire to reach an equilibrium in matters spiritual, lofty, uplifting and inspirational. Many are the blunders; still these labors after knowledge must continue even at a high rate of sacrifice—human and otherwise.

The *Anglos* have nothing on either the *Slav* or the *Latins* for though to a greater degree free from the burdens of the physical yoke and relieved of the burden

of spiritual illusions "in the pursuit of happiness" the spirit of invention is greatly abused. It is such abuse that holds back the *Anglo* tribes from enjoying the Brotherhood one and all work for with such great zeal and fervor.

We shall be able to understand the relation as well as the differences existing between the three great stocks of the Aryan race and their various groups at present engaged in controversy for supremacy as we learn to know more about governing elements. But whatever the ambitions may be of the one or the other the knowledge of Infinite Designs discloses the systematic order and reveals the path one and all must travel before we can gain the end of all our endeavors.

CULLINGS FROM HISTORY

Europe, according to researches, is from the old Assyrian Irib or Ereb: sunset or west, first applied to Greece to distinguish from Asia Minor, which was then Assu: sunrise or east. Finally these names were extended, naming the continents now bearing that name.

Eolithic age is the earliest stone age: then came paleolithic age known as pleistocene or quarternary, the stone age: neolithic age is the polished stone age. All show the slow but sure advancement in the evolution of man.

The Neolithic stage of culture is characterized by the presence of polished stone implements. Here is found the stone ax with a wooden handle. Even the beginning of a sort of agriculture, and, of course, the use of plants and seeds.

Do not forget the saying, "You can do everything with bayonets except sit on them," and yet they are

means to keep an enemy at bay. Thus the Neolithic used an ax to exercise upon his enemy the power of authority.

Swastika, a four-foot cross, a monogrammatic sign, having four branches of which the ends are bent, generally at right angles, has been used as a symbol of welfare from a very early time. Some one has said of it, "This odd little symbol spins gaily around the world." It stands for continuity.

Certain historians say the Aryan language probably had its origin in the region of the Danube and South Russia, and that it spread out from that region. As it spread widely it differentiated into a number of subordinate languages. Remember that Aryan was in its original application the name of the Indo-Iranian people.

The Aryan civilization and indeed all early communities, did not have the little separate households that make up the mass of the population in western Europe and America at this time.

The tribe was a big family; the nation a group of tribal families; a household often contained hundreds of people.

It is instructive to observe that in the Hindu community of today these great households of the earlier stages of human society still exist. You will here find an Aryan household refined and made gentle by thousands of years of civilization, with a social structure just the same as we read of in the Aryan epics.

The historian says: "The joint family system has descended to us from time immemorial, the Aryan patriarchal system of old still holding sway in India. The structure, though ancient, remains full of life. The

joint family is a co-operative corporation, in which men and women have a well-defined place. At the head of the corporation is the senior member of the family, generally the eldest male member, but in his absence the senior female member often assumes control. All able-bodied members must contribute their labor and earnings whether of personal skill or agriculture and trade, to the common stock; weaker members, widows, orphans, and destitute relations, all must be maintained and supported; sons, nephews, brothers, cousins, all must be treated equally, for any undue preference is apt to break up the family. The family is a co-operative society, and may be likened to a small state, and is kept in its place by strong discipline based on love and obedience. You see nearly every day the younger members coming to the head of the family and taking the dust off his feet as a token of benediction; whenever they go on an enterprise, they take his leave and carry his blessing."

The excavations by the American expedition at Nipur have unearthed evidence of a city community existing there at least as early as 5000 B. C., and probably as early as 6000 B. C., which is earlier than anything we know of in Egypt.

Tiglath Pileser III, mentioned in the Bible, flourished in 745 B. C. It was he who directed the transfer of the Israelites to Media (the "lost ten tribes" whose fate has exercised so many curious minds) and he conquered and ruled Babylon, founded the New Assyrian Empire.

The island of Crete has a very ancient history. At Cnosus have been found the most astonishing ruins and remains. Here are found Neolithic remains as old or older than any of the predynastic remains of Egypt. History says that all we know now must be but rem-

nants of a far more extensive heliolithic Neolithic civilization which is now submerged under the waters of the Mediterranean.

The civilization of Crete is at least as old as the Egyptian. About 2500 B. C., the island was under one ruler. This was an age of peace and prosperity unexampled in the history of the ancient world. The Cnosus was not so much a town as a vast palace of the king and his people. The kings were called Minos as the kings of Egypt were all Pharaoh. They had waterpipes, bathrooms, and the like conveniences which we have regarded as the latest refinement of modern life.

Our modern numerals are Arabic; our arithmetic and algebra are essentially Persian sciences. The Persian peoples are to this day a counting peoples, strong in their sense of equivalents and reparation. The moral teachings of the Hebrews were saturated with such ideas as "With what measure ye mete, the same shall be meted unto you." It was the trading Semites who first began to think of God as a Righteous Dealer, whose promises were kept, and who failed not to the humblest creditor.

Trading in the ancient world before the sixth or seventh century B. C. was almost entirely by barter. There was little or no credit or coined money. The ordinary standard of value with the early Aryans was cattle. The Roman word for moneys, *pecunia*, is derived from *pecus*, cattle. Iron, which seems to have been first reduced from its ores by the Hittites was then a rare and much-desired substance. Aristotle states that it was the first currency.

Of writing, history says, it was a new sort of tradition, and that enduring and immortal tradition, began in the minds of men through its use. The living beings

through it grew more and more distinctly conscious of life and this world. The history of Europe shows that through the printer, knowledge, which is the door to better understanding, began to increase. For us now that door is wider open, but our world today is conscious of only the beginning of real knowledge, or better put, an understanding of the real purpose of life.

Human history and a very large amount of the subsequent experiences of mankind is only to be understood as an elaboration, complication, and distortion of the struggle, unconscious or deliberate, between two systems of human control, the temple and the palace. And it was in the original centres of civilization that this antagonism was most completely developed. The Aryan peoples never passed through a phase of temple rule on their way to civilization; they came to civilization late; they found that drama already half-played. They took over the ideas of both temple and kingship.

The Chinese social system recognizes four main classes below the priest-emperor. These classes are the literary class, the cultivators of the land, the artisans and the mercantile class. Ever since the early days it has been the Chinese method to divide the landed possessions of a man among all his sons, thus China has never had the problem of great land-owners like most other countries.

We never truly see, nor realize,
Until from tears are dry our eyes.

To truly hear the words of comfort and relieve,
We first must learn to keep our ears from being sensitive.

IN THE SILENCE

It is in the silence of our own being that we learn to listen and learn to know. It cannot be through the words of others, no matter how much they may stimulate our desire to accomplish certain ends, that we learn to understand and to create, but consciousness and realization. If we but think while in profound silence all we desire to know will be revealed.

To watch nature in the vegetable kingdom, we see how in absolute silence and unerring intelligence she performs wonders that to analyze would stagger the mind of man. What could be more marvelous than the intelligence in that tiny, dry seed! Some so small that for it to express life seems almost beyond credence.

"Think before you speak," is an advice worth remembering and saves us the responsibility of unthought words, which in the nature of things will be followed by unthought deeds. It is the one who is thoughtful and silent, whose words are listened to, if for no other reason it would be to hear what the silent, thoughtful one would say.

When the knowledge of the full responsibility of words expressing thought becomes more universal, we will learn to speak from digested thought. Words often pour out of lips in torrents, with no thought or true understanding of their import, and the speaker is carried off his feet by those "well rounded periods." But we must stand for those words, and demonstrate them, or they are meaningless and without any value.

When individuals become more silent and less superfluous in words a study of mankind is more evident and we learn not only minds but with understanding com-

prehend the heart that reveals the light of relationship with its radiations reaching out toward establishing the Brotherhood of Man as outlined in the Federation of Nations.

TO BE REMEMBERED

Those who in 1776 held fast to man's heritage, no matter if there was a veil within and without, wrote the Declaration of Independence. They felt that the foundation of a country had to be made solid in which to exploit their heroic act, and they had to uphold what they declared.

The time soon came when they had to return to man's savage estate and fight for the preservation of this declaration, because under the conditions there was no better way in sight. Like all pioneers they passed through days when the task seemed beyond human endurance and human effort. But there was an unseen hand to lead, and unseen power to behold. "He that shall endure to the end, the same shall be saved," thus a Savior declared out of the agony of His own heart. And they did endure the privations, sorrows, and bore the cross, and many saw the Union of States formed and left as a heritage to the future generations. Still we are to remember it was a country *pledged* to that declaration they had made and upheld.

Again history tells us that in 1789, France adopted through her National Assembly her Declaration of the Rights of Man—declaring that law was the expressed will of the community and that it should act upon all alike.

Whatever we hold fast to in ninety-nine cases out of a hundred we can get or accomplish. But unless we are free from the desire for self, or my country, we lose out; to gain we must learn to leave it all to infinite designs, or as the old song has it, "Leave all our things to God in prayer."

THOUGHT CRUISES

The World War was a nightmare and disordered minds and souls were a natural consequence. The future looks much brighter because we are now able to discern this approach to sanity.—*The Financial Review*.

The illiteracy and physical inferiority of America's young men in the World War were absolutely disgraceful.—*Gen. Pershing*.

"Everything is taught in our schools except the most vital subject—what to eat," says the chemist. "Girls have a few years of compulsory domestic science training in some public schools. Boys have practically no education on the subject. The general public, as a consequence, is amazingly ignorant of everything connected with food. A little knowledge is not sufficient. Everyone should know everything about the substance that keeps life going."

A food research institute is now organized as a new department in graduate education at Leland Stanford University. Food budgets and nutrition diets will be sent broadcast throughout the country and every effort will be made to teach the American public how to live economically.

Ignorant masses are always dangerous. Intelligent educated men, never.—*A. Brisbane.*

Particularly interested and giving wide publicity through literature against militarism are, among others, the Foreign Policy Association, 1101 Pemberton Building, Boston, Mass.; The Friends' Peace Committee, 304 Arch St., Philadelphia, Pa.; American Union Against Militarism, 203 Western Building, Washington, D. C.

People would live to be a hundred if they would learn just that first simple principle—relaxation. Everything is done with strained muscles, with set jaws and faces. All exercise should be taken with music and should be slow and rhythmic. It's too bad we can't have music all the time. Some day we shall see, or rather hear, music in our cars, in our streets, in our stores, in our homes—everywhere, in fact.

One misfortune of American life is that we know all about people, but that we do not know them. If the American people could just know their representatives in congress many a view would be changed. What America needs is not more wisdom, more statesmanship, more scholarship—but more charity. Americans must do some things calculated to produce a common peace at home before they can be assured of a common world peace.—*Ex-Vice-Pres. Marshall.*

The ancient Egyptians believed that all disease was due to deficiency of vital substance, and their unusual method of treatment was to supply more of this substance. Their conceptions of vitality and its embodiment were sometimes peculiar. "Blood, butter and

certain herbs were administered to the dying and to children," says the *British Medical Journal*, and adds that these were rather odd remedies to use. Yet in our days we have not gotten away from these very same oddities. One thing, at least, is in favor of the Egyptians: out of 40,000 bodies examined there was no indication of syphilis.

Can a man by taking thought add a cubit to his stature? Probably not, for a cubit is a foot and a half. There have been instances, however, where a man who fell slightly below a required height as through certain forms of exercise brought his stature up to the standard. It is known that lack of certain food elements inhibits growth; but the surprising thing is, not why we grow, but why, having started, we ever stop growing. Food conditions affect the rate and extent of growth to a limited degree, but by far the greatest factor in growth is the amount of secretion of various ductless glands. The thyroid gland is one of these. Insufficient secretion from the thyroid during childhood results in stunted growth known as cretinism. The pituitary body and the pineal body both have a close relation to growth and development. An abnormal condition of these bodies during the growth period results in excessive growth, the patient sometimes assuming truly gigantic proportions. Variations in the secretions of all these glands are common and in many cases have been found to run in families as well as to characterize certain races.

Every man in life and death is equal, for in life he does not more than exercise the talents he is conscious of, and in death all go empty-handed.

WORLD'S NECKLACE OF THOUGHT

Prosperity will return in the sweet buy and buy.—*Lincoln Star*.

The country has been dried and found wanting.—*Columbia (S. C.) Record*.

Everybody seems to be fond of the League of Nations except the nations.—*N. Y. American*.

Sometimes the pessimist is the fellow who backed the optimist.—*Record*.

Our most pacific argument is our Pacific armament.—*Washington Post*.

The race that is responsible for the turmoil and strife in the world is the human race.—*Dayton News*.

If Germany keeps on underselling the world, it may become necessary to lick her again to make the world safe for inefficiency.—*Marion Star*.

A great many of our troubles would have been averted if the Constitution had provided for a mental test for candidates for Congress.—*Columbia Record*.

Nations and men are much alike. They seldom appeal to God unless they are getting licked.—*Baltimore Sun*.

Some of the small nations who spurn the olive branch might be brought around by an application of the hickory stick.—*Columbia Record*.

Don't expect to make a good reputation by spending your time contradicting lies.

A good deal has transpired already to incline us strongly to the belief that we Republicans have as many ideals as anybody but merely won't admit it.—*Ohio State Journal*.

"The secret of health," writes a doctor, "is the eating of onions." But the trouble is to keep it a secret.

We used to hear something about England "muddling through" the war, but when it comes to muddling through the peace we have the world skinned.—*Exchange*.

Oily to bed,
And oily to rise,
Is the fate of a man
When a motor he buys.

—*London Opinion*.

La Democratie Nouvelle is a newspaper whose motto is, "The Republic without politicians."

We can now devote the remainder of the summer to getting ready for the September income-tax installment.—*Columbia Record*.

Declaring peace is not making it.—*Springfield Republican*.

He who can heroically endure adversity will bear prosperity with equal greatness of heart, for the mind that cannot be dejected by the former is not likely to be transported with the latter.

Rusinia, the newly created republic, once a province to Hungary, is governed by an American-born Pole, Gregory Zatkovitch, a lawyer by profession.

The world has ceased to quarrel over what is right and gone to scrapping over what is left.

The old man in the fable taught strength of union by giving his sons a fagot to break. While it was bound together none could overcome it. Then the old man untied the fagot and broke the sticks one by one. Moral: In group thinking are the elements of disunion and in disunion are the elements of national self-destruction.

Whether viewed from a moral or a political standpoint, Europe cannot recover unless Germany and Austria, as well as Russia, are considered and restored on a basis of mutual agreement with due credit.

KEYNOTE FROM JAPAN

Tokyo, July 21.

California Society for the Promotion of the Federation of Nations (Inc.) Nellie Wheelwright, 910 Third Ave., Los Angeles, Calif.

Dear Sirs:

It is our highest honour to send greetings to your Association in the same object with ours, from the League of Nations Association of Japan, working for the fulfilment of the ideal of the league which has the mission to lead the world into the pacifism and co-operation.

Our Association of the League, since its establishment in April, 1921, has tried on the one hand to impart the idea of the league to the people, and on the other, to make the people understand America by the knowledge of the American pacifist movements. We regret deeply that there often arise national misunderstandings between America and Japan, but we believe

this question may be solved by our efforts. Recently our association published pamphlets, "Japan never to fight with America," and at the same time, writing and lecturing, we take advantage of every opportunity to secure the friendship between America and Japan.

The keynote of the world reconstruction is the guarantee of equality among the nations to a certain degree. While the distribution of wealth is so partial among the nations, and there exists such oppressed peoples, it is difficult to expect permanent peace. As some of the questions with serious relation to the solution of this matter, we want to mention the Immigration Question and the Racial Problem. Regarding these points, if you will kindly supply us with some materials it will be much appreciated. Especially for America and Japan, these problems are of connection, therefore, while we make a study of them in Japan, we want to co-operate with the American pacifists to establish some research society. With this purpose, we will send you as much of material as possible. Please favor us with the constant correspondence to those.

Sincerely yours,
League of Nations Association of Japan,
(Signed) M. Inazaki.

PRE-HISTORIC ARIZONA

Almost all of the archaeological research by various institutions in Arizona has been carried on north of a line drawn east and west through the state capital—Phoenix. These comprise, chiefly, explorations of cliff dwellings and adjacent pueblos, while the desert regions, the present habitat of the Pima and Papago Indians, have been overlooked, mainly because little of

archaeological interest had been discovered there. But that portion of the southern Arizona desert lying about Tucson has now been proved richer in remains of pre-historic tribes than any other section of the entire state.

A culture so old and so primitive that the "chipped stone" age had not arrived when it lived and flourished has been found in the desert.

Whole mountain ranges were fortified by these ancient people so that in times of stress and danger they could desert their homes in the plains and valleys and take refuge in the fastness and fortresses, which were probably impregnable to armies equipped with the weapons of that distant day.

A single skeleton remains of the myriads who peopled that country in that far-off period. From its burial place beneath the flooring of a stone-walled home, now covered with desert sand, the skeleton has been dragged forth. The skull shows the people who were sufficiently advanced in engineering to fortify whole mountains, construct irrigation ditches and build stone houses and were withal such poor soldiers as not to have reached the age of chipped stones, were an entirely different people from the cliff dwellers of the southwest and also from the forebears of the Pimas and Papagos.

The newly discovered ancient people were prolific. In a country which is now desert they had many towns. Some time ago thirty-six sites of pre-historic villages had been located. Of this number three villages, the walls of which today show the lower course of stone, each contained nearly seventy rooms and compounds. None of these had ever before been viewed by a scientist.

These three ruins are in a fine state of preservation. They lie on the slopes of the Torilita mountains. The

other thirty-three were probably of similar construction, but they now lie beneath the floor of the desert and today show only as mounds covered with sand.

A vast amount of material has been collected. There were unchipped knives of a blue rock, beautifully shaped and decorated pottery, grooved stone axes, metates and manos, shell bracelets, hammers, stones, stone saws, etc.

Nearly all these villages are located near mountain ranges that had been fortified as if for places of refuge from enemies.

The most conspicuous fortified mountain lies near the city of Tucson. It rises 3,000 feet above the surrounding desert. Its slopes are thickly covered with loose volcanic rock. At its northern base are the ruins of an extensive village. On the flood plain of the Santa Cruz river are one or more villages. Between this group of towns and the high walled mountain is a rocky spur, the summit of which shows a well defined fortification.

The mountain itself, called Mount Tumanoc, is protected by three distinct lines of fortifications—two walls built of loose rock zigzag about the slopes more than half way to the top, while a third fort crowns the edge summit.

On the summit itself are what seemed to the writer to be a collection of rooms or small houses to the number of 200. These were once thought to be graves.

Examination of these thirty-six ruined pueblos, or towns, indicated a notable lack of projectile points and weapons of war. Very few axes were found and not over half a dozen arrow points, showing a marked con-

trast to villages occupied by the warrior tribes of the north in prehistoric times.

These ancient people left their story in pictographs on the smooth walls and rocks of the mountains, but none today can read the story. The dry mountain air of the desert has preserved these pictographic works of the ancient artists in almost their pristine condition, but the mystery in the eyes of the Sphinx is not deeper than the story told by the picture rocks of the desert.

There is a small fortified mountain, upon the summit of which stand fifteen small stone towers, probably used as lookout towers by the ancients. Seven feet of the walls of one are still standing.

So far as known but one skeleton which can be said to belong to the ancient desert people who occupied these villages has been recovered. This skeleton was found beneath the floor of a house ruin in the village at the northern base of Mount Tumanoc. The long bones of skeleton had been placed in a bundle and the skull laid near the end. The leg and arm bones were mere shells, but the skull was removed from the excavation almost entire. It was presented to the University of Arizona.

Whereas the present day Indians in that portion of the country have brachycephalic or round crania, the ancients who fortified the mountains and built the villages had heads which were dolichecephalic or long, showing an entirely different race from that which now occupies that country.

In other villages cremation was practiced by the ancients. Professor Sarle has discovered many mortuary jars containing bits of calcined human bones.

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DIAGNOSIS

The spiritually based have to be read the same as the intellectual, considering the case as to whether large type, medium, or small. True, as to cause, reflexes, affectations and symptoms, there is no difference. But the degree determines the severity of the case and discloses all possible complications. In case certain characteristics are to be defined, it is necessary to designate the class. The spiritually based seldom, if ever, complain of heart trouble except when physically first inclined, then they are liable, thru overindulgence or improper habits, to reflect such conditions upon the liver, which backs up against the stomach and with it creates enuf disturbance to induce indigestion or dyspepsia, a condition liable to become chronic, if not nipped in the bud.

As a rule, the spiritually based, with the physical inclination in first, do have a great deal of stomach trouble. All food cranks belong to that class, and fur-

nish much material study on the subject of diet, a study revealing peculiarities patent to a variety of types, whether large, medium or small. These types swing like a pendulum from one extreme to another. They either run from raw foods to fired foods, or they confine themselves to a limited selection, like cocoanuts, raisins, figs or olives as a sole diet.

To reason with such is equal to an attempt of training a flounder to walk. Only after much experimenting do some find or strike a happy medium, or disgusted with experiments and discouraged over poor results, generally return to "bloody sweat," only to decline rapidly and run into the arms of dissolution, never to be heard from again.

All spiritually based and physically inclined have much in their favor physically. For tho they may appear delicate, their tenacity controls the physical side most admirably, and even at weakest moments and severest of troubles rally quickly and recover more rapidly than any other temperament.

The *spiritually* based with first inclination *intellectual* do not fare as well unless their tenacity is marked high, aided by veneration and pride. In that case they are equal with the spiritual—physical. But should these special propensities be lacking, then the intellectual inclination only too frequently takes on the reflex from the spiritual base, and either plays pranks with the heart or weakens the operations of the right lung, inviting a tubercular condition. It is here that the case has to be well considered, for blunders are only too apt to cause many complications. The generative side has to be considered with the dynamic in direct conjunction. We need to treat such a case with all the

means available and conducive to success. With the second inclination in the physical it is possible that the physical side declines very rapidly, lacking the stamina and vim to bear up. For this reason such a case needs stimulation, so as to give nature a chance to rally and adjust itself.

THERE COMES A TIME

There comes a time every now and then when we need to make a change. We need to know what is best; we need to know the means to do better. To remain nestled in our own and the same place from which our daily operations are conducted is well and good; but even the best of us are liable to fall into the rut. It is wrong to monopolize the limited space to maneuvers of daily drudgery and to become so wedded to our surroundings that we are owned by them and to which we subject ourselves to such an extent as to surrender our better self to every whim and suggestion.

We must break away from things and everything for a time at least. If in business, we must arrange matters so that, even at the worst, we can easily amend matters. At any rate, we more readily discover efficiency, both in ourselves and those to whom our liabilities and assets are entrusted. The time and money expended for a change will renumerate us many times over the price paid, and at the same time new life enters our very business. The same holds good of a home. Changes are of inestimable value to the life of a home. It makes the latter all the more attractive and truly homelike.

SERMONETTES

Don't trust intuition when on the road to perdition.

Only those who lack certain mental functions make light of serious things, while minor things mean much to them.

To give counsel of value is better than to give of this world's goods, for the latter perish, while counsel remains. For this reason the Savior said: "My word shall not pass away."

Only an expert may judge from appearance, others should first inform themselves before they offer an opinion.

A man may be a walking encyclopedia and yet not have a mind of his own, for what there is in him is merely indexed.

Book learning may be wholesome to a librarian, yet it proves valueless if mental assimilation is poor.

To some of us life is but a dream, to others a nightmare.

The successful man is he who markets all he has, be it ever so little.

Some of us need more than just mere knowledge; understanding goes a step farther, it deals with the application of what we know.

Happiness has its beginning in the heart, and to the degree our emanations reach our surroundings, to that extent we receive a goodly return.

SEASON HINTS

October, with the cold, often foggy or wet mornings, is upon us, and we need to meet even Jack Frost with weapons that do not strike him but protect us.

Vermouth cordial may not be permitted, still we can make a strong Vermouth tea and take a thimbleful of it on an empty stomach every morning.

Thereafter we take our fruit, some rolled oats and bran, as well as a teaspoonful of Agar Agar; and a cup of hot water with a pinch of cayenne pepper or a demitasse of coffee and go out to face a cold and dismal world, which we must meet with a smile that never comes off, if we are to be successful.

As to lunch we adhere to first principles; a combination salad, with French dressing, and a triscuit.

Dinner comes easy for, with the approach of cold evenings, even cattle prefer warmed or fired foods, and the man of muscular exercise or of a weak constitution, looks for predigested or fired foods. Thus we first take a tonic in the form of fruit juice and start on our salad a little later. Thereafter comes our entree plate with a baked, stewed, steamed or fried dish, finishing up with bran, rolled oats or wheat and a teaspoonful of Agar Agar. If drinks are necessary to keep us in good humor, we make our selection as to need and requirement.

Those who find that their alvine calls are not as regular as they should be, ought to take a cupful of strong Black Haw tea or chew Senna pods during the day.

In many cases a dry prune, chewed slowly until there is nothing left of it but the pit, and that pit cracked, while the inside kernel is thoroly chewed and swallowed, will bring about the desired result. On the average one prune every hour for the eight-hour day will suffice.

Vegetable marrow is a vegetable akin to pumpkin and squash that will do a world of good to any one who seems anemic. The plant cut in half, lengthwise, and filled with a filling, then baked in a slow oven. A most delicious dish, especially for dinner. Mashed potatoes or dumplings go fine with this dish.

Pumpkin may be served in a piecrust, baked independent of the pumpkin. It will be found delicious with Pearl barley, well chilled after boiling and then baked in the oven. Both are fine entree dishes for dinner.

Raw cabbage, cut fine and thoroly bathed in boiling water, then cooled and served with French dressing, will prove a delicious dish and a splendid eliminator.

Of course wheat cakes, buckwheat cakes, corn cakes, corn muffins, corn pones and Johnny cake, are in order for breakfast, if one cares to bother.

Noodles and Spaghetti, as well as Ravioli, are in season.

Rice, quickly boiled, say, in twenty minutes, then chilled, and now either reheated or served cold with apple sauce and cream, will be a meal in itself.

Rice is very wholesome, even tho polished, but it takes a little experimenting to make a wholesome and palatable dish of it.

Baked potatoes are the call, but be sure you select the proper kind, the kind that pop open in baking and come out mealy. No, do not use butter. Eat your potato with cayenne pepper.

All kinds of tomato sauces and tomato curries are in order, but let us be considerate and use either in but small quantities.

There are still many varieties of grapes on the market, eat them freely, but in small doses at a time.

Pears, to be of medicinal value, must be frost botten.

Persimmons are plentiful, let them ripen, then try to freeze them in a refrigerator if Jack Frost does not come your way.

Plenty of Pomegranates. One a day will suffice.

Eggplants and salsify make a fine dish together. Stew them in a tight pot and serve with cream dressing.

Remember that all our dishes are to be so prepared that they develop medicinal value as well as nutriment.

It ought not matter much as to whence, where and how we have come here thru the stratas of terra firma, just so we know that there is no end to matter and there is no end to space, while to our beginning Eternity is the saving grace.

FROM HEALTH AND BREATH CULTURE

And as we gradually amalgamate into the complex whole, even this country will rise in its grandeur and yet be a light unto all nations, for out of it shall come the saviors of liberty.

The trouble in this world lies not in the world itself, in its objective existence, but in us, as we in our own fancies create and perpetuate its reflex-existence.

The consciousness of life and the realization and solution of the problems of life which gives life eternal, depends upon knowledge, and "This is life eternal to *know* God."

If there is a power that creates, there is a power to sustain; there is a power to remain with the thing manifested; there is a way to find one's true position somewhere, at some time, in this immensity of space and the complex in variety. If separate from all the rest, with a will independent of others, with a mind of my own, with attributes and responsibilities to myself, and if collective, thus relative and subjective, I must be endowed with all the powers of the whole if I am but a part of the ALL.

The world is our home, and in it we shall dwell and know its beauties. But forget not that it all depends upon the position you take in viewing things, the attitude you decide to draw your conclusions from, and the conditions considered.

In peacefulness alone it is possible for a country to thrive. In sunshine only the fruit can ripen. A tranquil mind only will come into the understanding of the things of life.

The solution of the social problem is not a collective

one, but an individual one. Once solved individually, collectivity follows as a consequence.

As long as we are engaged in tearing down, we shall have no time left to build up. Leave the obstacles in your way to their own fate and resolve to select a position upon which you can bestow your energy and construct the castle of solidity that will withstand time and change.

Dependent upon our own resources, armored with the shield of self-reliance, we shall be able to seek the better part.

EVERY CHILD A SAVIOR

Every little one coming into this world is a Savior, not only to the parents, not only a Savior to the family to which it belongs, to a particular genealogical line, but it is a Savior to each and every one of us, to the extent that we are interested in the little one. For where we have missed our mark in life, where we have failed in attaining to our high ideals in realizing certain things, we may, perchance, discover them in a child, and live to see the day of their materialization according to the degree we have imparted such desires unto that child's mind and heart. To that extent any and all children may become Savors. It is in that sense that the ancients understood a Savior to be a Savior. A Savior unto a whole race meant that every individual that constitutes a race imparts his or her desires, or ideals, for their Savior to carry out.

All the expectations on the part of a people in the time of Jesus the Christ found realization. He carried them out even beyond all expectations. He has done

more than the best of people that a person to be capable of. He was not only obedient to His mission, but obedient in the *seeming* of giving up His own life. He has sacrificed Himself, which means to say that every opportunity offered Him, He refused. If He had gone to some foreign country, where His talents would have been recognized, He would have risen to the highest position known. But He was not going to disappoint any one of those whom He knew. Their hearts and minds being centered upon Him, He was not going to disappoint any, but remain true to a mission He has taken upon Himself and, if needs be, expound it to the bitter end. That made Him a Savior, a tribal Savior, a racial Savior.

Even in our time there are Savors born unto us, but only to the extent that we uphold them are they capable and able of materializing the desires held most sacred within our bosoms. To the extent we withhold our blessings, they will not only disappoint us, but they will be a disappointment to themselves. Because, conscious of the fact that there is no interest shown them, being *conscious* of it, they find themselves weakened physically, mentally and in character, exchanging their great mission for a career in a professional or political field.

Now to the extent that any one, you or I, are not capable of carrying out that which we know to be possible, because of lack of interest in our surroundings, we are left, as it were, to our own fate. There is nobody interested in us. All those who promised to be interested have gone back on us, have simply dropped us, and we feel it more keenly than if there had never been anyone to take interest in us, or give us support.

Think what it must mean to the individual who has

enclosed you in his heart, and thinks of this one and that one, and then, when an opportunity offers itself to prove that prayer, they withhold their blessing! And what does that mean? That means condemnation! To the extent that we are failing to be interested in the rising generations, to that extent progress is being retarded; to that extent barriers are being thrown into our path; to that extent we do not and cannot succeed. We are reaching a point of standstill, and you and I have been unable to account for it.

Some have said: I do not understand why I do not progress any more. There was a time when it seemed I understood these great problems with a mind as clear as if illumined by the solar sun. I could see thru them all as if illumined by the sunclothed day. Now I seem to be enveloped in darkness. I do not seem to be successful in my undertakings. There is something wrong somewhere, but I cannot fathom it.

Perhaps *you* have withdrawn *your* interest and, in consequence thereof, Nature has withdrawn her interest; the Universal has withdrawn its interest and, furthermore, the very Infinite is not interested—for, if *we* lose interest, if we no longer uphold one another, if we no longer stand up for one another, then where may we find ourselves? Then we are forsaken; there we stand *alone*, and *all alone*.

Let us consider why the Savior went to Golgotha. Forty thousand people had promised Him allegiance; if needs be, would give up their own lives; 40,000 took the oath that they would die first before they would see Him nailed to the cross. They were princes and princesses from the surrounding country who personally sought Him and promised allegiance. By night they

came to Him and promised their support in case of emergency, and yet when the time came for proving themselves, they all forsook Him—and we see Him going on alone, *all alone*, forsaken by *His own*, forgotten—alone from Gethsemane to Golgotha.

And that is just how it will be with us—that is how it is. Remember, if we will not stand up for one another, if we will not appreciate one another, if we will not “*have love for one another*,” as we have promised, as we have subscribed to, then, if not today or tomorrow, some time, you will find that same *thot* that you are entertaining, reflecting upon you, for “*What man soweth that he shall reap*.”

To be, therefore, of that race to come, if we are to be Bulwer-Lytton’s “Coming Race,” if we are to embody Ainyahita’s “Transparent Race,” if we are expected to attain to the highest possible state here on earth, if we are to get out of life its fullness, then first of all, we must give one another *all* our support. We must carry one another *in mind and heart*. We must remember all in spirit, and we dare not draw any lines of differences, whether high or low, whether advanced in years or whether we are little ones. May our hearts and minds be sufficiently touched to be aroused to a real true interest in one another, is our wish and prayer.—*From a Lecture of the Master.*

Thot waves eventually reach the shores of time and either wash up sand or debris.

We need to apply ourselves more readily to the conditions of *our* time and use the days gone by merely for retrospection.

PERSIAN SCRIPTURES

SELECTION THREE

To sew patch upon patch, and be patient, is better than writing petitions to great men for clothing. To use your hands in making mortar of quicklime is preferable to folding them on your breast in attendance upon a king.

True greatness, whether in spiritual or worldly matters, does not shrink from minute details of business, but regards their performance as acts of divine worship.

Contend constantly against evil, morally and physically, internally and externally. Strive in every way to diminish the power of evil.

The entire world shall be populous with that action of thine which saves one soul from despair.

The liberal man who eats and bestows is better than the pious man who fasts and hoards.

Haughty thots and thirst of gold are sins.

Take not that which belongs to another.

Do as you would be done by.

Avoid everything calculated to injure others. Have no companionship with a man who injures his neighbor,

Do not allow thyself to be carried away by anger. Angry words and scornful looks are sins. Reply to thine enemy with gentleness. Opposition to peace is a sin.

Avoid licentiousness, because it is one of the readiest means to give the adversary power over body and soul.

Treat old age with great reverence and tenderness.

Let us be such as help the life of the future.

Always meet petulance with gentleness, and perverseness with kindness. A gentle hand can lead even an elephant by a hair.

Immodest looks are sins. To think evil is a sin.

Strive, therefore, to keep pure in body and mind, and thus prevent the entrance of Evil Ones, who are always trying to gain possession of men.

SELECTION FOUR

Cultivate the soil, drain marshes, and thus decrease increase of dangerous creatures.

He who sows the ground with diligence acquires a greater blessing of religious merit than he could gain by ten thousand prayers in idleness.

Indulge not in slothful sleep, lest the duties and good works which are necessary for thee remain undone.

Be diligent and discreet; eat of thine own regular industry, and form a portion of God and the good. Diligence in thy occupation is the greatest good work.

The sheep are not for the shepherd; but the shepherd is for the service of the sheep.

The rain, in whose nature there is no partiality, produces tulips in the garden, but only weeds in a barren soil. A sterile soil will not produce spikenard; therefore waste not seed upon it.

To show favor to the wicked is, in fact, doing injury to the good; pardoning oppressors is injuring the oppressed.

When you connect yourself with base men, and show them favor, they commit crimes with the powers you give them, whereby you participate in their guilt.

King Norshirvan, being at a hunting seat, wished to have some game cooked, and there was no salt. A servant, who was sent to a village to procure some, was ordered to pay the price, lest the exaction of salt from the villagers should become a custom. They said to him, what harm could come from such a trifle? He replied, Oppression was brot into the world from small beginnings, which every new-comer increased. If a king were to take a single apple from a peasant's garden, his retainers would pull up the whole tree. If a Ruler seized five eggs, his soldiers would spit a thousand hens.

He who is indifferent to the welfare of others does not deserve to be called a man.

SELECTION FIVE

A certain man left a monastery and became a member of a college. One asked what was the difference between religious men and learned men, that had induced him to change his associates. He replied: The devotee tries to save his own blanket from the waves, and the learned man endeavors to rescue others from drowning.

The children of Adam are members of one another, and are produced from the same substance. When the world gives pain to one member, the others suffer uneasiness.

To enjoy the benefits of Providence is wisdom; to enable others to enjoy them is virtue.

Tell me, gentle traveler, who hast wandered thru the world, and seen the sweetest roses blow, and the brightest gliding rivers,—of all thine eyes have seen, which is the fairest land? Shall I tell thee, child, where Nature is most blest and 'fair? It is where those whom we love abide. The space may be small, but it is more ample than kingdoms; it may be a desert, but thru it runs the river of Paradise, and there are enchanted bowers.

One proof of man's superiority is his knowledge; whereby he rises from a low position to an exalted station. Knowledge has a root and branches. Animals have merely the branch; men alone have the root, which consisteth in the teachings of wisdom.

The heart of man attaineth self-possession, and so effected an union with the soul; and by means of knowledge it is elevated to the glorious nature of angels.

Men, by slaying each other, and killing animals, resemble beasts of prey rather than angels.

The Prophet of the World said: We deem it sinful to kill harmless animals, but we consider it right to destroy ravenous animals. If all ravenous animals will enter into a compact not to kill harmless animals, we will abstain from slaying them, and will hold them as dear as ourselves. Upon this the wolf made a treaty with the ram, and the lion entered into friendly relations with the stag. And there was no more tyranny in the world till man broke the treaty by killing animals. The consequence of this was that nobody observed the treaty, except the harmless animals.

Multiply domestic animals, nourish them, and treat them gently.

If you do not realize the state of the ant under your foot, know that it resembles your own condition under the foot of an elephant.

AN ULTIMATUM

We have come together here to reflect upon one another this divine thot, where by virtue of the state of collectivity we may realize the limitlessness of the Infinite Intelligence. We have come together to express, to exercise, to witness that we are still "holding the fort;" that we are still determined for God to be recognized here upon this earth; and that this earth, among the innumerable planets, is still the property of God, for His own to inherit, for His own to use, that God's designs may continue to be perpetuated even in a mortal sense, in the objective, for to that end the Infinite Intelligence issued forth from out of its own Pivoting Point; from out of its own Center it has entered into the circumference of Infinitude, there to prove limitlessness of possibilities. For this purpose the Intelligence has entered creation, exercising the creative energy to the fullest extent of exhaustion, filling Space with planetary systems; and these planetary systems, retouched with Infinite Thot, calling out designs; these designs taking on form thru processes of evolution, to which processes of evolution there is no end; they are continuous wherever substance turns into matter, matter taking on forms according to Infinite designs; all the lines of evolutionary processes at last collecting into forms, so as to prepare an abiding place suitable for the Infinite Intelligence to carry out its plans and reach in matter the same estate as enjoyed in spirit.

Such is the object, end, purpose; such are the designs of Infinite Intelligence. Were it not so, then all the operations thruout the processes of evolution, then all the exhaustion of the creative energy, would prove useless, futile, valueless. But God is not a failure; the God-Intelligence cannot miss the mark; His designs are Infinite, the Goal must be according to Origin—its Beginning, the First Cause.

And to us, each and everyone of us, once we find within our being all these processes and operations of evolutions and creations exhausted, a new realm opens; there where one thing ends another rises. And what of that Intelligence within us? With the processes of the creative energy behind us, the evolutionary processes crystalized before and about us, what may the third step within and amidst all operations be? Misuse, abuse of the evolutionary accomplishments? Destruction of what the creative energy has brot forth? No! Then what is our next step? If the *First Step is Creation*, the *Second is Evolution*, then the *Third Step* would necessarily be the demonstration of the Original State, or the *First Cause*, which, in and of itself, is *Perfection*, for "what was first shall be last." The object and purpose, the modus operandi of Creation and Evolution, is *Perfection* in Evolution and in Creation. To this end we have come—we have manifested—and we are here. We are here to prove for all time, by virtue of undeniable demonstration that the Thot of God, the Intelligence of God, the designs of God, are a *reality*, and that there is reality in us, in our surroundings and in space, that there must be and there is reality in the One who is the Cause, the Origin unto all—unto all accomplishments.

Therefore "let your light shine"—that light of understanding, that light of knowledge, that light that imparts wisdom, or, as the Savior would have it: "Let your light so shine before men that they may see your good works, and (thus thru these works, these accomplishments) learn to glorify your Father who is in Heaven." And this same Savior said: "Know ye not that the Kingdom of Heaven is with you—within you?" And thus, the Father to be at all, to exist, to have a reality, must be in you, thru you, by virtue of your consciousness. He is given His All-existence, He is given reality, He is being perpetuated (for in no other way can He be perpetuated) by virtue of the Creative Energy which is merely one part and portion of His being—an exercise of His Intelligence.

God cannot manifest in plants, he cannot manifest in rocks, and He cannot manifest in animals; these are merely expressions of His gifts, talents, endowments, of His Intelligence—but "Ye are the temples of the living God." Ye are the ones who perpetuate the reality of God. Ye are the ones who entertain Him in your hearts and minds. It is by virtue of the beating of the heart and the operation of mind that He lives on and on, generation upon generation thruout Eternity. Then God, to live, can live only thru us. If we cease to live we cease to be conscious of life; if we do not realize the meaning, the purpose and the object of life; if we do not find the thread of life, as to its beginning, its presence, its objects, its purpose, its goal—then God does not live. And that is wherein we can agree with the atheist; that is wherein we can occupy the platform with the materialist, "There is no God." There is no God in matter; there is no God in substance; there is no God in space; there is no God

in form, for God to be such must be conscious, must be alive. The rock is not conscious, neither is the plant, nor the animal. The plants are not conscious of the chemical compounds that fill Space, for where there is no consciousness of itself it does not know whence, where or how it came, or whither it goeth. But Man he does know, and in that knowledge, in that understanding that rises from out of the realm of understanding, God is present—He lives. And thus, from the atheistic platform issues a theistic platform. From out of substance and matter we raise a form, a tabernacle, a Being that is capable and able of witnessing the presence of God. "Ye are the temples of the Living God."

But are there no temples on the outside? Perchance there are, but at best they are such by name only, for even the prophet of old admitted, he who received it by virtue of inspiration, that "God will not live in temples made by hands." No, He will not be confined to cathedrals and chapels. He will not be confined to edifices, tho costly they may be, tho the architecture may be grand, the handiwork within handsome, tho to accomplish such work necessitated a great deal of energy and exercise of ingenuity; after all "*God will not live in temples made by hands,*" for He has made unto Himself a tabernacle; He has created unto Himself a form; He has shaped it according to His own likeness; He has had His own ideas about it as to where He would make His abiding place. Thus a Moses in Genesis says: "In His own image, in the image of God created He him; male and female created He them." That there may be no doubt about it, that He can manifest not only in the form of the male but also in the form of the female, yea, that none may

say God manifests only in the male, and that none may say that God manifests only in the female principle, Moses defines it: "Male and female created He them," that in the mating of them the God-Intelligence may be perpetuated, that lines of differentiation may never be drawn, but "that we may recognize and find God in the countenance of Man," as the Blessed Ainyahita said, Ainyahita, the Mother unto the Aryan White Race; Ainyahita, the incarnation of Love and Wisdom, who at the very cradle of the White Race, while yet evolving out of the Yellow Race, consequently still carrying within her bosom the ancestral ties of all preceding races—at the time when we were still steeped in all of the ancestral ties that have come to us thru the Yellow Race, the Dusk Race, the Olive-Green Race, the Brown Race and the Black Race, declared to us the white man's destiny these many thousands of years. We have traveled, according to her prophecies, in a westerly direction, even as she said, "Many are the Keshvares (Continents), O Lord, that Thou hast created, which are occupied by the Black Race, the Moor; occupied by the Brown, the Nubian; where the Olive-Green or Islander finds his abode; while unto the Dusk, the Hindu, is given a place of safety; yea, even the Yellow Race, the Mongolian, is walled in, but unto the last, the Aryan, or White Race, unto us, we have been given no abiding place, no place of safety, but, instead, we are ever to reach out into the future. We still seek that place, we are still orphans. We have to create a home of our own,—but for that Thou hast endowed us with that exceptional gift—the *Ultimatum*—an inheritance above all those of other races—for Thou hast given unto us the promise of the Day Realization—the Day

of Days—the Great Day of Emancipation. Thou revealest *Thyself* unto Thine own kind, kin and relation. Thou hast withheld it from the Yellow, the Dusk, the Olive-Green, the Brown and the Black Races; Thou hast given it unto the White Man: to see God with these eyes of flesh. Then, encouraged by virtue of that claim, that promise, that assurance of the Ever-Presence of God within the divine, the Elect of God, we shall willingly and joyfully give up those things which appertain to the mortal of this earth and continue to seek homes where Nature has not yet been favored by a touch of the Infinite Hand. We shall continue to follow the setting of the sun, and there we shall prove and demonstrate our Covenant made with Thee—yea, the Covenant above all covenants: I am here upon this earth to reclaim the earth; to turn the deserts into a Paradise, a Paradise most suitable unto God and His associates to dwell therein.”—*From a lecture by the Master.*

OUR BRAINS AND SENSES

Science has discovered by measuring and testing, that the greatest minds use but a small portion of their brains. The greater part of brain intelligence is latent. Can you realize what it means, should the greater part of the brain come into action? The average brain is not active at all. In *Health and Breath* it says, “We have twelve senses,” but in fact only five are in use. Some claim “five.” Yet many get along with two senses. *See and Grab.* While the majority have no senses at all.

Senses there are, but none in use. For tho they have eyes to see with they do not see. They are governed

by the stomach: "eat, drink and become acquainted with the undertaker." Here is comfort for the saints. We will never be pestered by them who are dead.

We are glad to see plebeians get out of life all they can. When gone we remain and go on and on, altho we may miss many a thing. We are thankful for the things we miss. We may miss that castle, we may miss that roadster, still when my time comes I will have everything I can enjoy. There will be a time when it will be made possible, that we shall need no sun by day, nor moon by night. We shall control forces to brighten our pathway, at all times, even putting Bellamy's wildest dreams into the shade.

LITTLE JOURNEYS

Some hospital, to be sure, to lose a six thousand dollar radium tube and employing an electroscope to navigate garbage cans into which the tube was to have been thrown by mistake. It may be that the tube was sewed up in some operated victim's corporation cavity, like it happened in a Vienna hospital, when a whole bath towel had to be removed from below the umbilical region after the operation proved a failure and the victim had to be cut open the second time.

An airplane capable of landing without the need of a large aviation field, able to rise without a long run beforehand, able to travel more than 300 miles an hour, and, if necessary, to meander along at but a few miles an hour, is announced as the invention of an Italian engineer, Epaminonda Bertucci, of Rome.

To devise methods for further and more rapid development of the mental compass to children able to speak, is nothing new, for there are many methods of greater or lesser merit on the market. But that a child at six months of age should be able to say to its papa at about eventide: "Papa, the equatorial region of my physical compass is being invaded by currents of a questionable character, leaving disturbances in its course impossible for me to decipher," may appear somewhat dubious and unbelievable. Still, why should we doubt. Is not this world progressing with every new venture, and with every new turn of the pages of history? It is said of Elizabeth of old—that her child *leaped* in her at the sight of Mary. There is no doubt about it, but that in the days to come the "little messengers" from other worlds will call for the bottle the moment they are delivered, and direct the nurse as to natural calls and proper attention.

A law is a just law that demands from the surgeon a written specific statement as to the reason, or necessity, for an operation, and demanding the presence of interested parties during such operations. With such a law in every state the butcher will have his lust after blood money greatly curtailed.

Vivisection and preying upon dumb animals may be wrong and cruel, but we do not see in it any more cruelty than to take creatures to the slaughter house and, out of sympathy for their fate, *eat* them up, or to lead young men into the Molachal hands of war. Strange, the staunchest supporters of anti-vivisection are corpse-eaters—in the animal world known as vultures.

The next craze in agricultural, or rather horticultural, circles is the extensive planting of locust, or St. John's bread. A more extensive use of it will help to eliminate constipation.

The sight of women's wearing apparel is like a continuous performance, and it may as well be, for a woman arrayed in the self-same style for centuries would prove a nun-entity.

"Russia is the key to world peace," such is the deduction by political thinkers. If so, why not use the key or get it!

The latest mechanical wonder is a device that computes the volume of snow, hail and rain at the same time.

It is now being held that spiritual enthusiasm is necessary to widen the zone of peace to secure a world peace. But where is that spiritual enthusiasm to emanate from?

If for fifty generations past your ancestors did not intermarry, you would have, counting only your parents and so on backward, 2,158,476,653,686,365 persons to meet—not counting brothers and sisters, nieces, nephews, cousins and relatives by marriage. Taking only five generations back credits you with sixty-four direct ancestors. If each of these grew up, married and produced an average family, you have to face 43,688 persons of your own flesh and blood, if you desire to be exclusive and not recognize anyone earlier than five generations in the past. Such is Dr. Cummings' tabulation of the inhabitants of heaven. "Heavens, no," the old woman exclaimed.

All discoveries are the result of successive interest, and no one in particular is the discoverer.

Trial by ordeal still exists in some parts of Japan. If a theft takes place in a household, all the servants are required to write a certain word with the same brush. The conscience is supposed to betray its workings in the waves of the idiographs written. Tracing an idiograph involves such an effort of muscular directness and undivided attention that this device often leads to the discovery of the guilty person.

YOSEMITE

To describe the grandeur and awe witnessed at the sight of Yosemite would require the volume of words contained in a dictionary and even then we would say "The half was never told." Overcome at the sight of God's inimitable handiworks that defies the architecture and structures of human attempts we could hear the words of the Coptic version :

For God so loved this lowly world
That unto it He gave
His most divine begotten One
Humanity to save.
And whosoever loves His word
Shall perish not, nor miss to
Enter the pearly gates of Truth
To everlasting Bliss.

And there we stood, the company of Saints and Associates adoring, worshiping the Art of God. Yea, we need no temple, mosque nor church to find the God that be. Just in His work to find ourselves given life and liberty.—*Anna Sandberg.*

RETURNING TO FIRST PRINCIPLE

Every now and then we return to where we have started that we may have a *new* start. Be it for regeneration or rejuvenation; be it in the pursuit of happiness or for learning; be it for aggrandizement or be it for success in material possessions, or business—we have to start things over again. Even in the interest of science we have to resort to experiments on lines discarded for a time. After all nature holds out to us object lessons eventually disclosing means that lead to the understanding of the weightier subjects disclosing truth. Thus experiments with toads, fishes, salamanders, recall to us the principle of nature in its manifestation of sex life and reveals the *modus operandi* of higher planes. Experiments with salamanders have disclosed the fact that the male salamander can be trained to become a *female* salamander, laying eggs, hatching out the young; but a female salamander is not so readily changed in to a *male* salamander, at least not with the means so far adopted in the treatment of the male salamander.

During early spring all animals are more or less vigorous in their sex powers. It is at such a time when experiments are made with less difficulties. By gradual starvation the salamander becomes neuter in its sex propensities. Once the starvation period is past, so that a salamander becomes accustomed to get about without food, we start him on a meager diet, gradually adding food until the normal ration is reached. In a salamander such treatment changes the sex nature to a degree of having the male salamander lay eggs. True, animals under experiments must be vigorous and healthy.

It resolves itself to this that sex is the result of physical and chemical laws, which once we learn to understand them and select and direct them as we do the atomic world—the free energy; the electrons, utilizing the power pent up in nature—sex shall be determined by that same will.

It has been taught and brot to light by the Ancients that determination of sex is within the power of the human mind and that such has to be determined at an early stage—conception followed by means of diet the first three months of gestation.

The knowledge of Biological chemistry will aid considerably in gaining an insight into the operations of nature and reveal the means to be employed.

It is a fact that when mother is buoyant, strong, vigorous, or, tho delicate but tenacious, more males are delivered, while a negative attitude results in females.

BIBLE AND BIBLES

Bibles are cyclopaedias of the best religious literature in the world. Cyclopaedias are valuable for purposes of reference and occasional use; but for general use they are cumbersome and inconvenient.

The Christian Bible is made up of the "Old Covenant," which comprises the best ancient literature attributed to the Jews; and of "The New Covenant," which comprises the best Christian literature of the first centuries. It represents what we may call the *survival of the fittest* out of the mass of devout literature of the Jews and of the early Christians. In this sense it is all valuable, and not a scrap of it should be

lost. But being a cyclopaedia, it is not well adapted to common use.

For the *student*, as a book of reference is it invaluable; but for practical purposes—*that is*, as a book of devotion, of devout instruction, or of ethical guidance and suggestion—it is unquestionably confusing as well as cumbersome and inconvenient. So much irrelevant matter, of mere history, genealogy, incident, explanation, repetition, etc., is (quite naturally) included, that it becomes like the metamorphic rocks of the alluvial soils, from which much rubbish must be cleared away before one can get at the embedded gold. For practical purposes the practical instruction and suggestions of the Bible should be separated from its mass of history, genealogy, and detail, so that the eye and mind may at once apprehend their meaning and be quickened by their timely inspirations. The want of such a selection is widely felt, and every one interested in literature should pencil and mark off all passages of true interest.

MENTAL WAVES

Nay; heart and mind need not turn into stone
To fathom that I need to mind my own.

Self-evidence needs no proof for everything must
stand on its own merits.

Opportunities grow with every turn of the Wheel of
Chance; to win only depends upon the number we hold.

What seems right to one may sometimes mean the
opposite to another.

Life is neither all work, nor is it all play; a happy
medium, no doubt, approaches it more closely.

ON THE WAY

All this talk about Russia's decline and disruption is mere "*lari-fari*."

In indulging in reconstruction, a country naturally looks like a home during "house cleaning."

We only deceive ourselves when we think Germany or Russia dead. Look up your geography and then pull your nose.

Russia needs 60,000,000 yards more cotton than she has. Can't Arizona unload some of their bales?

Unbiased minds are convinced that Russia has the right kind of government for the kind of people that constitute it.

Even the people of the States are becoming more religious now that the war is over, and 25 per cent increases in the membership is the latest statistic. Maybe novices expect to see "Shekhena" behind the veil.

Brazil is now the Eldorado for the Japanese. They are welcome and receive fifteen pounds sterling per head from the Brazilian government for settling there. Let's go!

After defining a scientist "as a man who thinks with things instead of words," and who therefore employs signs and symbols of his own, the militant essayist turned to the language of every-day life; and even in this "we talk, not by words, but by the light in the eye, the expression of the face, the tone of the voice, the gestures of the hand, yes, the movements of the whole body."

HIGHER EUGENICS

When it comes to eugenics, the world does not care to study the subject; people are not only too narrow, but too selfish. Because of narrowness man becomes superstitious. Because superstitious he breeds ignorance. Ignorance came into the world through fear. Fear is the starting point unto ignorance, depriving us of reason. Incapable of reasoning, searching, analyzing, we become ignorant. We assist ignorance with our superstitions. Thus man is robbed of the spirit of investigation and analysis.

Philosophy has its superstitions. Economics have their superstitions—with all of its great men. Religionists say, "Do not think." Martin Luther said, "If I were to reason I would lose all faith." Poor faith! Poor fish!

Truth can only be borne out through a test. By works it shall be recognized. By demonstration we prove the stand we take in the Mazdaznan system of eugenics.

Science says we have evolved out of Nature's storehouse. Science starts with protoplasm. By degrees protoplasm undergoes changes, until the highest point in matter has been reached, and the human being comes along. Then we ask, "What precedes protoplasm?" Science replies, How dare you ask such a question? Further than protoplasm we dare not go. We dare not investigate, analyze, for fear of losing what we have attained in theory. Exactly as in religion, for if we dare ask what is God, we are told we will end in the insane asylum, as many thousands have who tried to reason out the unfathomable.

Dealing in economics, some ask, how is the money pouring through the custom house being used? That

is getting at the foundation of organized institutions. Never dare ask about the way your money is spent! If you were to know it you would perchance end up an Anarchist. Of course, you have a right to ask, but you will get no answer. Filled with fear, we dare not express, protest, give advice, or attempt to correct the ways of the world.

Mazdaznan recognizes Nature's law to be sufficient. Mazdaznan is a message to remind us of the power of At-one-ment. We have a right to enter into and search out everything; to follow up all realms. The farther we go, all the sooner we come into realization, as nothing can escape us. The Savior said: "Truth shall make you free; it shall lead you into all truth, and bear out the things I have spoken of." What else did the Savior say? "What eyes have never seen, nor ears have heard, nor the mind of man conceived, shall be revealed unto you." You shall understand it, understand the modus operandi of Nature's laws, which shall be revealed to whosoever cares to know.

Nature's laws are simple, because open and free; based upon the law of freedom; there are no padlocks, all is yours; you can get knowledge because it is your birthright to possess. It is a law, a principle that holds good.

We first had superstitions, opinions, ideas, that "flesh is heir to decrepitude and disease." All of such teachings cling to us. But we have to make a change. It takes time to change and to work out different methods. Still, with it all we have accomplished many things; but is that to be all?

The Savior taught His disciples for nearly nine years. They went about with Him day by day. They saw His

work, His power demonstrated, and they marveled over it, yet, like the rest of humanity, they merely *plodded* along.

It is like a man who said to us, "I love to come to your meetings." "We hope you like them and take something home," we retorted. "Yes, your lectures are wonderful!" "Is there anything special about them you like?" we asked. "Yes, it is all wonderful." "Do you remember anything in particular," we asked again. "Well, they are wonderful," was all we could wrest from him. This is the mind of the average caliber. As to the message they remember only the "wonderful," with the accent on the "full," or "fool," if Frenchy.

It is not enough to entertain ideas of ease. We are to consider life in its entirety. What must we do to be enabled to come into our own? What must be done to perpetuate consciousness?

Jesus said, "Unless a man is born again, he cannot enter the Kingdom of Heaven." And again, "What is born of flesh is flesh, and what is born of spirit is spirit." We are born of flesh, but we may be borne again and re-born "of the spirit." It is the only thing for us to do.

We have all lost out on the eugenic side. Knowledge on eugenic lines has been imparted to us, but only in part. There are parental, gestative and Divine laws in eugenics. The eugenically-born individual is born with consciousness. All others have to struggle through the winding trail of uncertainties.

It is said of Jesus, that "He grew in wisdom and in the knowledge of God." Why? Because eugenically born. Every phase of life came to Him; He fitted right into existing conditions. Just as a musical genius who

takes to an instrument is always ready to play; or, if an artist, he takes to the brush and paints and paints, because he cannot help it. So some of us cannot help being good, as goodness was born right in us. Before we can strip ourselves of anything undesirable we must lay the foundation for the better. We must establish a kingdom within a kingdom. We must be born again and be born of the spirit. The laws of nature have to be adjusted within us.

What has the world to offer? Just read up on the things in store for us; think and reflect. Nature teaches and gives us examples, not for us to experiment with, but to learn from them.

Instinct guides the animal, because based upon evolutionary law. In man it is intuition, but intuition is practically a lost sense. Sometimes it comes and sometimes it does not. Upon the sense of intuition the whole sense condition is based. Take instinct from the animal, and it will be void of guidance. It would have no power of locomotion, or freedom of motion. It would be afraid. It is instinct that separates the animal from the vegetable kingdom. It is intuition that separates man from the animal kingdom. We should familiarize ourselves with a few things current in the animal kingdom.

Darwin systemized and found the law of selection and through certain selections, certain congenialities; he found that a lower breed could be improved upon and made better. Huxley and Spencer added to selection, proper environment, and Haeckel added to all of these changes of conditions, or the methods of living. With eugenics proper all the phases of animalistic tendencies can be eradicated.

When the subject of perpetuity and being well born are taken up, we will question ourselves. Those who have awakened to their possibilities, their talents, powers, and are desirous to call out the hidden, should take up Divine eugenics. In such a class methods of living should be outlined to prospective mothers and fathers. There must be a Divine Power to conduct conception and gestation. What is to be the aim? It is to be of two kinds, the perpetuity of kind, and of the individual. Study maternal eugenics which is the most important. The Savior said, "It is only woman that can save"—the Mother, who does know and understand, for she has still retained intuition to a large degree. She is the first to become conscious of intuition. What comes to woman intuitively, comes to man through reason, both demonstrable and in accordance with law.

Start with the elementary, taking up little points preparatory to the more vital ones, and find the correspondencies in Divine eugenics. Preparation, conception, gestation, all have to be born in the mind. The physical, spiritual and intellectual processes have also to be born in the mind.

In the Divine gestation (we are not born in a twinkling of an eye) we may be empowered, may be required to change the *modus operandi* of all cellular tissues dominant, so as to raise them into the consciousness of the mind, and with it create atonement of the *will*. Thus conscious intelligence is released, which gives us Infinite understanding, universal wisdom, the knowledge of the objective and the abstract.

To become inspired, and awaken to realization, we need to be rightly directed and that is possible only through intuition. Bring about a new birth that as-

sure the operation of all the Twelve Senses.

We must draw upon the Father's house, for we realize that "In my Father's house there is plenty and to spare." Where is my Father's house? "Know ye not, ye are the temples of the living God," and, "I shall dwell in the house of the Lord forever." Jesus said, "I and the Father shall make dwelling within you, if you keep my commandment." And that commandment? "Have love for one another."—*From Master's Talk reported by Gloria Bryan.*

HOME TALK

A home talk is not necessarily a heart-to-heart talk neither is it expostulating right from the shoulder. It is sometimes a talk confined to doings among the Saints and their friends, sometimes such a talk reveals the movements of associates. In this case we propose to relate the plan pursued after reaching Seattle, where in the course of three well attended public meetings at the Fine Arts, conducted by Mother Maria, we gathered at the various spacious homes of the elect. We met at the Pearce home, several times witnessing the outpourings of the Divine Spirit revealing treasures of infinitude.

At the Dr. Coffman home, at the Alki Point, we spent several days in communion, the latter never to be forgotten. At the Hilton home the meeting proved one of much delight and pleasure, while at the Alma Lorraine studio an evening was spent amid showers of blessings that will remain in hearts and minds thruout time and eternity. At the Scowcraft home the meeting brought out valuable points never to be eradicated, for here

Voltaire vied with Ingersol until Christ triumphed by virtue of His true character and the mission he stood for to the last.

To give a synopsis of any of these talks given in Seattle would fill pages which cannot be given for the present. Suffice it to say that Associates, Saints and Friends were carried beyond the mortal sphere and everyone learned of the way as well as the means to be employed to assure a continued state of ecstasy, the illuminative whereof may be carried into the daily walks of life. The discoveries of latter days were taken into consideration and compared with the records of Mazdaznan revealing the fact that by far greater things are in store for us to prove the continuity of Intelligence in every walk of life. The possibility of materialization thru the aid of sensitive discs and chemical compounds was given in detail, while the very voices once heard were shown to perpetuate themselves ad infinitum. Advanced chemistry and higher evolution were treated in length, defining terms and means making it possible for every one to discern the life in the invisible worlds.

When tired of life take a lease on the simple life.

They are still prating of "vitamines." One physician says carrots, so they eat 'em, like donkeys; another says oranges, and a boom starts in that line. All natural foods—especially raw green stuff—contain "vitamines," or life elements. They are destroyed by milling, and refining, and largely in cooking, especially in boiling vegetables. This is an old story with dietitians, but "medical science" has just discovered it.

IDEAS AND FACTS

There is nothing new, nevertheless, it is most gratifying to know that the scientific world is progressing, at least individually, if not collectively. Thus the announcement again is made to the world that the human organism, which is only an aggregation of cells, is eminently teachable—it begins to learn at birth and does not stop until death. Lower animals, even the most primitive and simple, may also be taught to a certain extent. To this Sir Allbut adds: “When the microbe finds itself in the host’s body it may be wholly out of tune, or wholly in tune, with any or all cells that it approaches; in either case presumably nothing morbid would happen. * * * Morbid happenings would lie between this microbe and body-cells within its range, but not in tune with it. Body-cells may educate themselves to vibrate in harmony with a microbe before dissonant; or there may be mutual interchange and coadaptation. * * * Surely we are face to face with a marvelous and far-reaching faculty, the faculty of choice, and this rising from the utter bottom of biology to the summit-formative faculty—‘auto-determination,’ or ‘mind.’ Can the microbe do as the retriever does when, with a hare in his mouth, he comes to a gate; he tries this way and that, then thrusts the hare under the gate, leaps over and pulls the hare through? So the microbe tries it on this way or that, till it succeeds, by self-education in the school of experience. * * * This is * * * not merely energy, but choice—plasticity driven to choose or fail; thus new devices are tried and new habits established. So likewise Dr. Topley has dwelt upon a microbe acquiring a capacity to bring about certain

fermentations, an ability, so he says, 'to be regarded as something inherent in the organism itself.' We may be reminded also of Prof. Stanley Gardiner's 'education' of his oysters—a very curious observation."

Pointing out a seeming inconsistency in astrophysical observations, Prof. Schlaf is putting a great many would-be scientists to sleep with his anti-Copernican theory, attempting to revive the Ptolemaic system with the sun cruising the ether about the earth. Of course, Schlaf is guided by his philosophic deduction that as man is the apex of things created, just so is the earth the center of the universe. After ripening years, and as soon as man awakens from Schlaf, he realizes that the Infinite Intelligence is the guiding element in man, as is the solar light the life of the earth.

At an altitude of 29,000 feet the lungs are supplied with only one-third of the usual amount of oxygen. The body acclimates itself by increasing the number of blood corpuscles. These are the carriers of oxygen from the air to the interior of the body. Double the number of these carriers in a drop of blood, and that drop will carry twice as much oxygen. People living at 18,000 altitude average over eight million blood corpuscles per cubic millimeter, people at sea level have usually less than five million corpuscles per cubic millimeter. With the training of the lungs we are able to live and work at an altitude of 25,000 feet above sea level. This reveals to us that though in a lower altitude we may by virtue of our temperament be required to induce increase of corpuscles and in other cases learn to decrease them. This leads us to the study of rhythmic breathing with its unlimited possibilities of controlling every factor of life at will.



MOTHER'S VOICE



Edited by Maria Rose Ruth Hilton

No Nation can rise above the level of its Womanhood

A PHASE

There is a phase of woman's nature wherein she appears to portray weakness instead of strength. Whether this condition is caused by fear or anxiety, or an over-anxiousness to please, it is not our purpose to say nor to discuss that point. It is sufficient that attention has been called to certain weaknesses and that those weaknesses are no doubt responsible for the indifference and for the lack of respect and recognition accorded woman by the opposite sex—man. Therefore one of the essential lessons which woman should learn as well as to train herself in, is that certain attitude wherein she is enabled to hold herself in a state of quiet reserve—the state approaching a dignity that commands attention, respect and recognition.

Woman needs to realize more than ever, after finding herself, that apparent friends only too often are those who cost her the greatest sorrows; for in every walk of life woman will find that there are many who profess great friendship but *few*, very *few*, who will prove their friendship *pure* and *true*. There are many too who would drag woman down to their own level but rarely one to lift her up to the high standard of her royal birthright; and for this reason, if for no other, woman must protect herself; and this can be done

easily if she will call out and make use of a certain force and power latent within her, but a force rarely recognized by woman herself. This force is ordinarily called magnetism and when once known and realized by the possessors of it, they may become irresistably beautiful and attractive, while their companionship will be sought after by the loftiest minds and characters. One *true* and *noble* friend is of more value than ten thousand so-called friends that are here today, but gone tomorrow.

Good creates goodness; purity creates the virtuous, the pure; while beauty makes for all that is grand and beautiful. Woman has it in her power to enlarge her scope of usefulness and the empire of her mind and heart; she holds the power of transforming the unlovely into the beautiful; in truth such is woman's part and were woman to be withdrawn from the world, life itself would cease to be. For it is the mothering instinct of woman that holds, binds, fosters and perpetuates all that she has created—that which she has imported into the elements of life—and for this reason "woman is the greatest factor in manifestation."

THE DEMAND

Conditions call for certain action. If woman receives a great deal of thought and attention at this time, it must be that she needs it. Man has had recognition for ages. Just read ancient and modern history and note the onesidedness of man's mind. Such bigotry, narrowness and dwarfness of mind shows what havoc such gross ignorance has wrought.

Read the Bibles of the different people—races; and note the absolute non-recognition of womankind. Yet without woman there would have been no history to have recorded; without woman man would not have been created, any more than woman could have had an existence without man.

The dominant age of material, muscular force has disappeared with the dead past, and a new era is upon us. The new age opens wide the gates of knowledge, wisdom and understanding to woman as well as to man; hence we behold great changes taking place all over the world, especially throughout the western world; for "westward is the trend of civilization."

Since the world awaits the great change; since man cannot rise to a higher plane until woman is reinstated to her rightful place and position; how much would be gained did wisdom guide with the light of higher understanding the minds of man. All things are being adjusted by the divine Mind operating through the "Spirit of the Times," and no power emanating through mortal mind can stay the Omnipotent Hand of God, nor the inexorable Law from fulfilling the Eeternal Designs of the Infinite Intelligence; and yet we pray, "Thy Kingdom come: Thy will, O Lord, be done."

We stand upon the threshold of great things; blessed are they that offer no resistance to that hand which guides the higher destiny of world and worlds. Blessed, yea thrice blessed are they who in purity of mind and heart unite their forces and powers with that of the "Spirit of the Times" in the promulgation of righteousness and peace.

THE TREND

Humanity seems to flow in streams; these streams of floodtides carry the multitudes of unthinking masses in the path of least resistance which turns this short span of existence into a monotonous treadmill, subject to and controlled by the blind forces in nature. It would appear that "asleep they came and asleep they go"; only here and there do we find those that halt, hesitate and finally step aside long enough to question the meaningless of it all. These are the ones that sooner or later turn their faces in the opposite direction, while upon their countenances one may behold the dawning of a most glorious light.

They have begun to *think*, and *thinking*, have found *themselves*—"O, Glorious Thot." These are the awakened ones and the hope of the world's redemption rests with them—they are the forerunners, and to them are entrusted the great work of uplift and higher development of the human race.

Man fears change; he dreads to meet what seems to him to be disaster, sorrow and trouble; he has not yet attained to the ability of grasping certain facts in nature; he lacks the power of reasoning while his mind does not measure and deduct; thus fear rules and controls. Such a state will continue until man realizes that he is himself responsible for the joys and sorrows of life, since it is the acts of "yesterday" that create the experiences of "today"; for it is in this sense that man is the creator and arbiter of his own destiny.

Many a man with a well-filled cellar has "nothing upstairs."



FEDERATOR

Edited by Nellie Wheelwright



STUDY OF MAN

The Balkans are of a mixture and co-mixture, where the Mongolian-Slav miscegenated with the Ethiopian Semite and the latter with the Iranian Moor. To it has been added Tartar and Huns of many types and traits. Thus from times almost immemorial the inhabitants of the Balkan States, the Greeks included, have been a mess of brew that will consume a great deal of time for the spirit of civilization to adjust. Absorption or assimilation seems impossible, annihilation a question of time; the few struggling for purity of blood, will either have to immigrate or be absorbed into the stock that appears the strongest in them. As a whole they have no particular parent stock to which they may return, be they Bosnian, Serbian or Bulgarian.

One lesson we may learn from the Balkans; that varied miscegenation increases the life or duration of kind, but causes mental deterioration beyond redemption. The people we need to deal with and give our undivided attention to are all the tribes and sub-tribes who make up the bulk of the Slavs, principally the diverse kinds of Russians with their nineteen different languages, the Poles and their many branches, including Ruthenians, Lithuanians, Bohemians, Moravians, Chechs, Slovaks, etc. Then we must consider all of the Latin types, including Greeks, Italians, Sicilians, Spanish, Portuguese, French, Belgians, Luxemburgers,

Syrians, Turks, etc. Lastly we need to know more about the closer as well as the more distant relation that exists between the Russians, Germans, Austrians, Swedes, Danes, Norwegians, Hollanders, English, Scotch, Welsh, etc.

It is first the closer relationship that we need to consider, for the means that estrange us, or raise barriers between us, are due to miscegenation or the mixing of blood. In the study of man it is not the individual we are to consider but a whole people. Thereafter we reduce a whole people to a minimum of the few who represent the types proper. In that way we can make our comparisons and arrive at deductions which reveal to us the hidden ties of all the different peoples and their tribal ties. Such a study will then reveal to us that certain Italians born are not of Italian descent just as certain Germans born show no German relation, even tho their ways, tastes, peculiarities are borrowed of the Germans. And again we shall better understand that a Transvaal nigger, tho an English subject, is by no means an English gentleman, even tho he may be master of the language by far more perfectly and receive an university education which a Berkshire peasant may lack.

Above all things we must bear in mind that the more scientific classification of people must be in accordance to mental developments rather than that of physique, or certain material traits. Even so we must not be mislead by the misapplied trend of thot of a certain people who by nature are spiritual as a whole and therefore Semitic in their makeup. Tho their actions be reduced to that of the lowest of brute nature, analysis may still place them into the spiritual class by reason

of evolutionary or anthropological laws. The same laws hold true when we consider the *Anglos*, tho the tactics be absolutely contrary to original intent, it only shows how powerful environments are and what havoc conditions and circumstances may play.

Thus a Swede may be as ignorant as a Hottentot, still the propensities for a perfect intellect are present, altho in a latent state. It only requires opportunities and environment and the once slovenly shuffling Swede not only catches up to the shrewd Englishman, but quite frequently outvies him. Not so with the *Slav*, not so with the *Latin*. Both the latter need several generations to attain to what the *Anglos* type can accomplish with one particular span so long as it applies to and conforms with the laws governing the intellect. In turn again what is patent to the *Latin*, the *Anglos* requires generations to attain to, or to equalize.

PRESENT AND FUTURE OF THE WORLD

The power of a nation is measured by three M's: men, money, and materials. Now, of the four hundred million people who inhabited Europe in 1914, nearly forty million have been immobilized by death, wounds, or incurable war-disease.

Asia, on the other hand, goes on increasing in population. Its workers are becoming more numerous; they are obedient and cheap. Our cost of living has not changed materially.

The whole world is mobilizing its resources to repair the effects of this disaster. Even the nations of Asia, indignant for years at the aggression of western powers, and rendered conscious of their own

possibilities by the example of Japan, are redoubling their efforts to equip themselves with the resources of modern civilization. They are reforming their system of education, of finance, of agriculture, of manufacturing, of commerce, and of government.

We have learned many lessons from the war. Physical training is receiving more attention; technical and commercial schools have been multiplied.

In China we have constantly endeavored to perfect the dominant virtues of our race. A gardener hastens to plant chrysanthemums under his pear trees. The Chinese are by instinct devoted to peace. However, European militarism, which is constantly invading Asia, is forcing us into a new path. After 1900 we sent our students to Europe and Japan. Today the Flowery Kingdom possesses three universities on the European model; one hundred and thirty important technical schools and eighty smaller normal schools; more than secondary school; more than one hundred and twenty thousand primary schools, and more than eight hundred girls' schools.

Western nations have resorted to different financial policies, with the uniform result of raising taxes to the point where they stifle production, paralyze commerce, multiply unemployment, and decrease revenue. Russia has repudiated her debt and has reverted to a system of barter.

Agriculture, upon which the economic life of every country is ultimately based, has been the subject of the most profound solicitude on the part of every European government. In China the situation is very different. We use no artificial fertilizers. Our agricultural implements are cheap and primitive. But

the cost of production is very low, and this enables us to support our population at a minimum cost. However, cheap food means low wages, not only on the farms themselves, but also in our factories.

China's first condition of survival is unity.

Today the whole world is apparently longing for a permanent peace. If this desire is honest, would it not be wise to study the real causes of great wars of the past, in order to remove them? Should we not investigate ways of preserving peace, so that we may put them into effect as soon as possible?

This desire to seize what belongs to other people, to extend dominion by sly manoeuvres or brutal assaults, is the seed of all wars.

It is an unhealthy and dangerous impulse, common to every nation and every individual. It is something we ought to destroy first of all by education, then by private law, and last of all by international agreements. At present, however, the textbooks of history used in the West are filled with recitals of battles, glorifying the names of conquering generals and the devastators of peaceful countries. The great benefactors of humanity have brief mention. European civilization reserves its highest honors in times of peace for its warriors.

China has always regarded military leaders as inferiors, and has honored them far less than she has her scholars, her poets, and her functionaries.

The West esteems material things above all else. Its people are constantly struggling to advance, to increase their fortunes and their honors, to enlarge their treasures; above all, to impose on others their ideas, their sentiments, and their customs.

In the Orient, civilization is based primarily upon non-material things. Our teaching and our rites aim to cultivate harmony and discourage controversy. The whole teaching of Confucius is directed to making men honor and admire moral greatness and despise material things.

What has been the result of this excessive material progress? By it the whole Occident has been ruined, shattered, ground to pieces. The Orient today is far better off than the rest of the world.

This desire to possess what we do not own, to get wealth by hook or by crook, is not a sentiment likely to heal the ills of humanity, especially in the West, where the love of combat is already so deeply rooted.

The League of Nations is not a success because each of its members seeks to preserve full liberty to extend its dominion and power. Each member wishes to use the league to cripple the progress of its neighbors, but does not propose to be crippled in its own progress.

The West has not yet begun to teach what we have always taught in China, that the welfare of the nations and the happiness of mankind do not depend primarily on science, intelligence, glory, or a government powerful abroad; but that it depends on labor, thrift, consideration for our neighbors, and mutual helpfulness. The latter are non-material objects in life, but the most important for which we can strive. Idleness, prodigality, covetousness, tyranny—these we must root out of our hearts. Confucius says: "You do not keep in your house a thing that is poisonous and spoiled. Why, then, do you keep in your heart a sentiment that envenoms human happiness?" His doctrine is based on three principles: self-perfec-

tion, respect of justice, and resistance to tyranny. These are the principles upon which all social life is based.

Europe is already old enough for us to discern from its history the common origin of all its wars and revolutions, and to base on them a doctrine and a method of instruction that will protect us from deceiving ourselves and others. During China's five thousand years of history, practically every doctrine and theory of life and society has been examined and tested. Even Communism, which is now ruining Russia, was tried for twenty years in the twelfth century of the Christian era throughout the whole Celestial Empire. The results were precisely what they have been in Russia: misery, famine, public despair, violent revolutions, and bloody repression. The land was re-allotted each year according to the number of persons in a family; the government distributing in the spring the seed which must be returned to it in the autumn. Cattle and other live stock were loaned to farmers by the government. But the principles of private property and of personal liberty are too deeply rooted in the hearts of men. China had to give up this unnatural theory. Ought such lessons, bought with so much suffering, be of no service whatever to the world? Is humanity to continue thus blindly mutilating itself, plunging headlong through even bloodier disasters toward an unknown goal?

The theory of human progress is now a dogma of world-wide acceptance. But history proves that our present course of progress is a constantly widening spiral, departing ever further from the only goal which we ought to seek: the happiness of mankind.—*Hsu-Shih-Chang, President of China.*

THE SALVAGING OF CIVILIZATION

Our only salvation as a race is to turn our backs upon conflict and warfare and to enter upon an immense world-wide effort of mutual toleration. This can gradually be extended to active co-operation for the purpose of bringing all human affairs "under one law and one peace." The urgent need of a great creative effort in this direction has become apparent in the affairs of mankind, so much all reasonable men seem now prepared to admit. The defects of all initiatives yet taken toward this end are two in number. The first is a sort of genteel timidity, the second a defective sense of the scale of the enterprise before us. A neglect of the importance of the scale is one of the greatest faults of contemporary education.

The United States is much further advanced in the way of federation than the European nations; it is thus at the present time impossible to organize an effectual alliance for world peace between America and the countries of Europe. The European nations in order to bring themselves to our plane must repeat on a greater scale and under far harder conditions, that process of understanding and readjustment accomplished by us between 1781-1788. In other words, the first step is to organize a United States of Europe.

This is certainly a task for a super-Hercules. But a United States of Europe would not be safe from attacks of from Asia or Africa, so the next step must be the formation of a United States of the Old World. Thus there will be the New World as a whole facing the Old World as a whole. Thus Europe would be an unsafe stopping place. Therefore let us all federate

and thus answer the prayers of saints and fulfill the dreams of poets.—*Times*.

THE WORLD'S NECKLACE OF THOTS

Experience and adversity are great teachers, and wise people learn from the experiences and misfortunes of others.

It has been said that an agriculturist is one who can make two blades of grass grow where only one grew before.

George Barnes, M. P., who was general secretary of the Amalgamated Society of Engineers for ten years, stated in the House of Commons on February 16, during a debate on unemployment: "I say, and I say it with extreme regret, that you will get no better world until you have made a better use of the world you live in."

But after all, or before all, a nation's greatest wealth is its citizens. Not fat lands, rich mines, vast forests or favorable climate constitute the fundamental strength of a nation; a nation's strength, or weakness—a nation's hope, or despair—lies in its sons and daughters.

Youth accepts the world unthinkingly. Age has to summon philosophy to do it.

The most ordinary, or at any rate the least complex, form of courage is the result of unconsciousness of fear.

Yes, "courage is courage," but all the same it varies, and the courage of the spirit is—greatest.

It's all very well to advise folks to utilize their savings, as Mr. Hoover does; but ours long ago went to Old Man Hi Cost.

No man wants trouble, but some are more careless than others.

It takes strength of character to force ourselves against our inclination, but there accompanies every human being through life a monitor who is always reminding us of what we should do.

Employment is man's salvation. Idleness a curse. To toil, to labor, to work, is divine. Learn to be busy.

"Sloth, like rust, consumes faster than labor wears," the wise Franklin warns us.

People are always peeping about to find "the secret of success." There is none. It is open and plain as A B C. It is simply: "Keep on, and Keep on Keeping on."

There are multitudes of evidences that the human machine was intended for constant work, and whenever it is idle there is something in us that protests. When we stop working, and hunt for getting a living other than by working for it, there is a tremendous protest perpetually going on within us. We are not normal unless we are at work. We begin to deteriorate very rapidly when idle.

And do you not know that nature, which you reverence, passed through revolutions during the volcanic period, the deluge period, and the glacial period? Do you not think that revolution is evolution?

For this matter of Love is not given to us merely for mating, that the species may not discontinue; it is the source of all greatness, of all creative achievement.

Civilized man is born indebted to his fellow man, and remains constantly in debt to his fellow man. His body is nourished by food which others produce; during his whole life he is supported by the common labor of his whole generation; all his ideas come from others. Therefore he should devote his whole life to paying this debt to his fellow men, else he will die morally obligated to them. In order to pay this debt, he must first live for himself. To plan one's life on any other theory than that of self-preservation or egoism is fantastic. Hitherto men have believed that their true interests commanded them to live selfishly and in isolation. This is not due to their evil intent, but to their lack of knowledge. Our true interests, our true self-consideration, command us to work in harmony and to co-operate with others. Toward this we must strive, not out of love for humanity, but out of enlightened self-interest.

There, notwithstanding the differences in geography, in racial features, in religions and habits, the will of nature has always been stronger than human prejudices.

"I do not know the gods of Justice and Liberty; I only know my brother-man, and his acts, sometimes just, sometimes unjust; and I also know of peoples, all aspiring to real liberty but all deprived of it."

"We are each responsible for all."

This World State is to be fashioned somewhat after the United States of America, only the union shall embrace every country, big and small, on the globe. Boundaries shall sink into insignificance. Patriotism shall fade away and a universalism shall take its place, and all the peoples of the globe shall be linked together in a comprehensive organization working for universal peace and common weal. The governing body shall be known as a world council. There will be a Supreme Court determining not international law, but world law. There will be a world currency. There will be a ministry of posts, transport, and communications generally. There will be a ministry of trade in staple products and for the conservation and development of the natural resources of the earth. There will be a ministry to watch and supplement education, and for the stimulation of backward communities. There will be a peace ministry to watch and study the belligerent possibilities of every new invention, etc.

The Puritan writer said: "A man cannot save his own soul, unless he lose the whole world first." The modern writer says: "A man cannot save his own soul, unless he save the whole world first."

This killing business brings about queer complications. Here is a news item from Tokio: "Prayers for the peace of the spirits of the fowls killed for the tables of Tokio residents will be offered by 300 poultry dealers of Tokio at the Hachiman shrine in Tomikawa-sho, Fukagawaku, twice a year hereafter. Heretofore this ceremony has taken place annually on September 20."

There is action in the invisible world of mind as well as in the visible world of matter. Action is equally action in either realm. But it counts with the individual performer only when he wills to do his deed. He scores nothing in the way of progress, be his deed ever so beautiful or valuable to society, because his will did not act; therefore, he did nothing. He was merely somebody else's tool or instrument.

The conviction that hard work, more hard work and only hard work will put the world again on its feet is held universally by the economists and thinkers of all nations. There is no other easier path to what we call normal conditions, although, unfortunately, the belief is still widely held in too many and too varied quarters that some such path does exist. The fact that a little knowledge is a dangerous thing has perhaps never been exemplified better than by present conditions.

"We need education, but we more profoundly need good race. The Commissar of Immigration should be an anthropologist, exercising authority conferred on him by a Congress of biologists. And this authority and his own expert knowledge, should enable him to discriminate and decide, untrammelled by national or international politics, as to what kind of germ plasm should not enter our borders. For once here, this germ plasm will be part of our national germ plasm and will help determine the fundamental character of our race and our nation."

There is a lot of talk about cutting down taxation. In the meanwhile the taxes are rising to meet the additional expenses for revising the scale of taxation.

SELECTIONS

Europe owes the United States in government and private debts from \$16,000,000,000 to \$20,000,000,000. In the present period of depression it is not unnatural that many people should regard government obligations as more or less doubtful assets.—*Review.*

"You have written a play about every subject under the sun, but not about God—I wish you would write a play about God." Mr. Shaw promptly retorted: "It is evident that you don't understand my plays: all of them are about God."

The completion of the Pacific highway was celebrated September sixth, near Blaine, Washington, on the line which separates the United States and Canada. At the same time there was a formal dedication of a gateway, or Peace Portal, to commemorate the hundred years that have followed the signing of the Treaty of Ghent. The doors of the Peace Portal are recessed in the walls. Across one door is written, "Open for 100 years," across the other is the legend, "May These Doors Never Be Closed." Across the Plinth in front is inscribed, "Children of a Common Mother," and on the reverse side are the words, "Brethren Dwelling Together in Unity."

Even the best informed consider England on the brink of revolution—and many include America in the general chaos.—*Lt. Comdr. Koebler, U. S.*

One's constant thought was of how surely God helps those who help themselves—how certainly He abandons those who give up the struggle!

Bulgaria to hasten reconstruction has an interesting solution. "Troudviki" is a new word that has been coined to denote those who in Bulgaria are drafted for this new, obligatory, social duty, who, altho serving without pay, nevertheless, are expected to work hard, as distinguished from the ordinary worker who labors for wages. The purpose of the law is twofold. It is both economical and educational. The aims of this new law are described as follows:

(a) To organize and utilize socially, the labor forces of the country in order to augment its output and well-being.

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(c) To heighten the moral and economic position of the nation by cultivating in the citizen the understanding of his duty to himself and to society at large, by teaching him rational methods of labor in all branches of the national economy.

The service is personal. No substitutes are allowed. No exemptions are permitted, except for those who are physically disabled, and in such cases they are to pay a tax in proportion to their income.

Considered as a biological evolution, modern democracy is still an adventure, to which human nature, generally, may or may not finally adjust itself.

Zionism a surrender, not a solution. Wrong in principle, unsound in its economics, fantastical in its politics, and sterile in its spiritual ideals. It is a retrogression into the blackest error, and not progress toward the light.

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No. 11

DIAGNOSIS

The spiritually based, when classed among the large type and running in first inclination in the intellectual, are very impulsive. Tho low in the physical, they possess great endurance and show exceptional tenacity. Such is due to the great faith they have in themselves. The intellectual inclination added in first enhances that faith by scientific measures that come to them early in life, for their desire is to prove their spiritual, ethical and moral concepts thru science, which in this instance is their guide. They are strongly sexed and yet possess exceptional self-control, and seldom marry young. Because of their inclination in the intellectual they are rather calculative, and to avoid any inconvenience, or discomfort, show the temperamental side by running into extremes. Thus they will marry for the sake of relieving themselves of mediocre burdens of labor, ordinary pursuits. They believe in having others do the work and they do the harvesting. Of course, every-

body is wrong, and everybody copies after them. Everything that appeals to them is theirs, and no one has any originality but they. Thus they lose their friends as fast as they make them. Little things seem to govern their daily walks of life. In case of ills they never attribute any of their weaknesses to the generative side, since that is their strong side. Intellectually first inclined, they have the desires of the intellectually based and become negligent as to their care of the body. They love concentrated foods, which play havoc with them in advanced years, and in addition to chronic constipation add pulmonary, as well as cancerous troubles. As to profession, they make fine chemists, inventors, artists, musicians, litterateurs, and playwrights. In business they are exceptionally successful, dealing in jewelry, art goods, millinery, musical instruments, publishers. In labor they are quite proficient and efficient, but prefer to be a labor agitator or walking delegate.

In sickness they are most inconsistent, and deny their own pet theories and even their life-long science, philosophy and religion. They would be willing to sign away their own soul for the sake of being spared ache or pain, and return to first principles the moment they find themselves out of danger.

Such temperaments should have frequent change of diet, also change of altitude. When in the right environment they can be of inestimable value to the world, as their brain is very fertile, while the heart has that fineness which is conducive to exceptional heart culture.

Before long the United States will be divided into six or eight power zones, each having a complete system of transmission lines which will carry electricity wherever it is wanted.—*Floyd W. Parsons.*

SERMONETTES

He who begs to differ often goes begging.

To change one's mind may be a virtue with some, while with others it's a nuisance.

He who readily apologizes is seldom to be trusted.

The most loving are those who never show it.

Life is most wonderful; yet there are many who weaken when there is a sharp curve in its course.

The ridiculous and the sublime must go hand in hand, if good judgment is to be our guide.

To exercise patience where such is warranted may be well, but to promiscuously lavish it on the undeserving brings suffering to all concerned.

Love is such only when meeting reciprocity.

He who takes but never returns acts of kindness may be classified with thieves and robbers.

Meditate, concentrate, reciprocate and the path thru life will prove one of felicity.

He who is beyond opinion is beyond reproach.

Times change, yet very few of us change with them; most of us labor hard against all changes.

As long as you dabble in the phenomenal, you surely don't expect the Infinite Intelligence to interfere. If you do things according to the laws of limitation then the Father retires.

HINTS OF SEASON

November has its charms—drawing some of our vulture-cultured corpse-eaters closer to turkey—on Thanksgiving Day.

Eat we will and have to until we are otherwise conceived, gestated, born, reared and educated.

Since eating is nothing more than a necessary evil, we may as well curb appetite and learn of simple means to appease the habit.

November calls for some baked fruits, vegetables and dough preparations.

Whatever can be eaten in its natural state we should not impose our notions upon.

Cabbage is better raw; so is cauliflower. We may scald either of them, but thoroly drain and serve finely chopped. Nut-creams go well with both.

Finely ground nuts made into a paste, adding lemon juice, go well with any kind of dressing or sauce and may be used with vegetables, fruits and cereals.

Frosted persimmons and iced or heated juice of the pomegranate will be found most satisfactory in all troubles arising from a faulty circulation.

Apples or pears, steamed in a tight vessel, will be found wholesome. Serve with a dash of cinnamon, nutmeg or cloves.

When using spices, herbs or condiments, it may be well for you to treat yourself with a spice-mill, as powdered goods are not the best on the market.

Dumplings are in season. They are to be steamed in tomato sauce, or in a vegetable broth, to be wholesome.

Spaghetti, ravioli, macaroni, noodles, vegetable goulash, vegetable suey, and other dough dishes are in

order, but we should not make a habit of yielding to fired foods, lest we contract discomforts.

Whenever you can get hold of a mango, indulge in it by treating yourself on one or two a week. The best thing for the recuperation of vital glands.

Pineapples are rare, still, whenever out of sorts, take a few slices on an empty stomach for ten days.

Casabas will be found a splendid liver regulator during this and next month.

Charged waters should be used in connection with milk when milk seemingly disagrees. One tablespoonful of the water to a glassful of milk will suffice.

Adding charged, or still waters, like Vichy, to fruit juices will be found an excellent tonic and eliminator.

Gumbo and brussels sprouts must be scalded before steaming. Use no water in stewing. A little oil and tomato juice will start either. Be sure you cook in vessels having a tight-fitting lid.

All kinds of vegetable stews are in order. Just before taking off the fire, add dumpling-dough, and allow to steam quickly. In that way you develop various flavors.

Doughnuts are good all the year around, but they do taste best on cold mornings and cold nights.

Senna pods and flaxseed teas are seasonable drinks. Alternate both by taking one kind in the morning, the other in the evening.

The general rule holds good even at this season. Start the day with one or two fruits; at noon take a salad, and in the evening have a combination salad, followed by one or two baked dishes, or one stewed and one fried. If drink you must, use an herb tea after the meal.

BREATH

He who claims it matters not as to how you breathe knows not whereof he speaks. If you breathe meditatively, you become *psychic* and the brain functions will become a mass of uncertainties; while if you breathe with concentration upon *breath* alone for the purpose of the development of all the functions of the body, and have the *positions* required for such development, the result will be the *mastering* of the *body* in all things.

When too warm, take a long breath thru your nostrils, then exhale with the lips parted, lowering the diaphragm; you will get cooled off at once.

The mere statement of another is not a proof. Such must be *gained* by experience. A proof is self-evident and an established *fact* to the analyzer.

Man is the highest physical manifestation of breath. All the animal kingdom belongs to the same category. The variations of form are due to the degree to which human breath is realized. These variations continue in every human being, and our abilities and possibilities in life depend upon the power of breath and its application. The lower the vibrations of the breath the lower the degree of possibilities. The more the breath is given the opportunity to rise, the purer the manifestation. Some are born with the happy faculty of rhythmic breathing; most of us have to practice breathing to attain to blessings nature has in store for us.

The secret of all life is, reasoning, thinking, weighing. It is a matter of consciousness of breath and through it, reviving, rejuvenating, enlivening, quickening every fiber of being.

CRUMBS

What this world needs is a religion with "a kick" in it and animation enuf to "shimmy" thru the daily walks of life.

Organized religion is a failure because of its closed doors to free thot, which alone exemplifies the liberty of our Savior.

We need neither prophets nor preachers if we hold to the blessing of intelligence that God has endowed us with.

The burning fire in the hearts of men is the desire for truth, as truth alone shall make us free from the entanglements of time.

Equal trust in God in success and failure proves strength of character.

Some people love to snuggle up to God; others give Him the "Klondike stare."

Religion to be true must hold good in every walk in life. Anything that needs nursing, apology and defense may as well die a natural death.

When human life began, and here is a question that agitates every scientifically inclined mind. Many and various are the themes, schemes and conjectures of more or less speculation. No new discovery of man's origin can alter the fact that our race, or the races, is one body with the world that carries it.

It has to be conceded and admitted that we are, at least terrestrially speaking, the product of a succession of causes, so remote, of the interplay of powers and forces so prodigious, of actions and reactions so complex and variegated, that the creation of man out of the substance of the earth itself by a process we call evolution, is the only important step and purpose.

Sweet, simple music touches the heart; when running into variations, rhapsody, the melody is lost and the mind only can follow the mathematical calculations of the scale.

If every man in business, the office, shop, store or factory, the field, the mine or the plant, was compelled to take a vacation at least every six months, many a problem now perplexing to agitators would be solved quite easily.

Civilization among the whites proper began with the Nineteenth Century. Before that the state was everything but humane.

CATHOLICITY IN SCRIPTURES

Have the religions of mankind no common ground? Is there not everywhere the same enrapturing beauty beaming forth from many thousand hidden places? Broad, indeed, is the carpet God has spread, and beautiful the colors He has given it. * * * There is but one lamp in this house, in the rays of which, wherever I look, a bright assembly meet me * * * O God! whatever road I take joins the highway that leads to Thee.—*Persian Scriptures.*

What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?—*Hebrew Scriptures.*

Whosoever doeth the will of my Father who is in Heaven, the same is my brother, and my sister, and my mother.—*Saying of Jesus.*

Of a truth I perceive that God is no respecter of persons; but in every nation he that revereth Him and worketh righteousness is accepted with Him.—*St. Peter.*

The catholic-minded man regards all religions as embodying the same truths; the narrow-minded man observes only their differences.—*Chinese Apothegm*.

Altar flowers are of many species, but all worship is one; systems of faith are different, but God is one.—*Hindu Apothegm*.

He who is beloved of God honors every form of Religious Faith.—*Buddhist Scripture*.

God is by nature the Father of all men; and all best men He calls His Sons.—*Grecian Scripture*.

Amid all the conflict of opinion there sounds through all the world one consenting law and idea—that there is one God, the Ruler and Father of All * * * I do not blame the variety of representations, only let men understand there is but one Divine Nature; let them love One, and keep One ever in their thoughts.—*Roman Scriptures*.

If thou art a Mussulman, go stay with the Franks; if thou art a Christian, mix with the Jews; if thou art a Shauh, mix with the Schismatics. Whatever is thy religion, associate with men of opposite persuasions. If thou canst mix with them freely, and thou art not the least angered whilst listening to their discourse, thou hast attained peace, and art a master of creation.—*Arabian Scriptures*.

To him who on these pinions has risen and soared away to the throne of the Highest, all religions are like; Christians, Moslems, Guebers, Jews—all adore Him in their several way and form.—*Persian Apothegm*.

Anything inherited or given without having worked for it, lacks the charm so necessary to appreciate full worth.

RECAPITULATIONS

(From Master's Talks at Gahanbar. Collected by
Gloria Bryan.)

We must keep within the boundary lines of thot to
be in the living.

To seek our own we do not imitate.

Remain unattached to things and you will not be
limited.

Satisfaction in dissatisfaction ends our progress.

We pride ourselves on possessions we ought to have
cast aside.

Investment means *de*vestment.

A balanced mind does not give vent to abnormal-
ities. It considers boundary-lines.

Freedom is one thing and the use of liberty another.

Responsibility starts with motherhood.

Relationship does not relieve us from responsibility.

Mazdaznan stands for Master Thot. Juggle not
with words, nor empty the dictionary. Learn to master
things but not in a twinkling of an eye.

Everything has its own time and season. We must
accomplish things in their order; thru system we will
be able to do it.

Ask not the Lord for things. It would be profes-
sional beggary.

Direct the trend of your mind into channels of
utility.

Paradise is a state of happiness from *para* and *dise*
—lofty plain.

Mazdaznan stands for perfection; all our claims
avail us nothing if we do not prove, demonstrate and
live up to that thot. Its purpose is to recall to our

minds to reclaim the earth and turn the deserts into a paradise.

A paradise is not an Old Folks' Home, a Hospital, a Home for the Aged; a paradise is a joyous, elevating place. Mazdaznan stands for this.

Sin, degradation, sickness, sorrow mean the breaking of laws. They are the testimony against us.

Don't live in imaginary expectations.

Build up a structure that only knows of safety.

May we never desire more than we are to be. But as Ainyahita said, "We are to be in matter what we are in spirit." We are everything in spirit, possessing everything there is. We are to carry it right into matter. No one can do it for us. We are to dig right down and strike rock, as Moses did. Frequently there may arise doubts, but we must keep on striking.

DESCENT OF MAN

He who believes in the advancement of man from some low organized form will naturally ask, How does this bear out the belief in the immortality of the soul? Few persons feel any anxiety from the impossibility of determining at what precise period in the development of the individual, from the first trace of a minute germinal vesicle, man becomes an immortal being; and there is no greater cause of anxiety because the period cannot possibly be determined in the gradual ascending organic scale. I am aware that the conclusions arrived at in this work will be denounced by some as highly irreligious; but he who denounces them is bound to show why it is more irreligious to explain the origin of man as a distinct species by descent from some lower form, thru laws of variation and natural selection, than

to explain the birth of the individual thru laws of ordinary reproduction. The birth both of the species and of the individual are equally part of that grand sequence of events which our minds refuse to accept as the result of blind chance. The understanding revolts at such a conclusion, whether or not we are able to believe that every slight variation of structure, the union of each pair in marriage, the dissemination of each seed, and other such events, have all been ordained for some special purpose.

To believe that man was aboriginally civilized, and then suffered utter degradation in so many regions, is to take a pitifully low view of human nature. It is apparently a truer and more cheerful view that progress has been more general than retrogression; that man has risen, tho by slow and interrupted steps, from a lowly condition to the highest standard as yet attained by him in knowledge, morals and religion.—*Darwin (fifty years ago)*.

PROPER TREATMENT

The longer we are in the work the less we do, or the less we say when we do anything. We do not lack interest. Do you remember the time when this philosophy was introduced to you and how with much enthusiasm you went to work doing the exercises every day—the sponge bath in the morning, followed with a towel rub and finished with Petolatum or almond oil? Some practiced harmony exercises and were greatly benefited by them. At least twice a year, spring and autumn, you fasted for several days. Are you as conscientious today as you were during those days of high enthusiasm? If you are, then why do you say, "Never

another needle treatment"? Every needle treatment we take, and every time we fast, should show improvement.

I much prefer a needle treatment to a week's vacation in the country; besides, I can stay in bed for a couple of days, rest up, and relax. A needle treatment surely is a fine thing, and it does the work.

The needle treatment may be taken without any risk by almost anybody, providing you follow rules and use your thinker.

Supposing you should needle at 8 o'clock Friday evening, then you immediately go to bed and stay there for 36 consecutive hours. You cannot be busy around the house, nor can you go on the street. An even temperature is absolutely necessary to dissolve the morbid matter and push it to the surface. During treatment be careful about diet. No acids of any kind; the only fruit, in fact, would be a baked or fried banana. Hot vegetable stew, a bowl of soup with a doughnut, a soft boiled egg and a piece of toast, baked potatoes with brown gravy, spinach. Keep bowels open. Room must be warm and the operator must be experienced. Everything should be in readiness when commencing to needle. The time consumed between the first puncture and the moment you stop rubbing in the oil should not be more than thirty minutes. Some have taken as much as three hours, and this was the cause of all their suffering.

When, after thirty-six hours, you open the postules, it should not take more than thirty minutes. It is a big mistake to open all the postules and then apply the almond oil; instead of dividing the body into sections, and after opening each section, immediately pour on the almond oil. First, open one side of chest and oil,

then the other side and oil, next one side of the abdomen, and then the other. Follow the same rule with the back. By oiling immediately you prevent the drying up of the openings and the forming of a surface skin. It has taken some people more than three hours to break open these postules, and it did not dawn upon their minds to oil up the parts that were opened. Many points could be given, but let these few suffice. Everybody has a thinker, and why depend on somebody else altogether? Nature has been kind enuf in the equal distribution of brain regarding quantity and weight. The writer of this article has taken twelve needle treatments within the last nine years and, therefore, knows from actual experience. The first four treatments were more of an experimental nature, and some suffering had to be endured.

After one has established his own rules, based upon good judgment, and discarded the ideas and beliefs acquired from others, one can conscientiously say it is all an easy matter when one has acquired a scientific formula.—*Uncle John*.

DIETETICS BAD

Dr. J. D. Edal Behram of Bombay University, a Fellow of the Royal Medical Society of London, said: "You New Yorkers are suffering, I have found, from eating foods and vegetables that have remained a long time in cold storage and which, to my mind, have during this time gathered toxic poisons that affect the health seriously. Too much stress cannot be placed on the danger of the practice of cooking meats several days before they are used, and the re cooking or the reheating of these increases still further the danger to health.

"I am absolutely opposed to canned goods of every description, for the processes of canning certainly destroy the vitamins that are present in fresh vegetables and are so necessary for the preservation of health. If Americans would eat less meat and more uncooked vegetables, I am certain the general health of the country would be better."

Dr. Behram said that during the influenza epidemic in Bombay he treated 2,000 cases simply by the proper use of dietetics, and had only five fatalities. He also claimed to have been successful in the treatment of tuberculosis by the simple remedy of a teaspoonful of equal parts of olive oil and juice of lemon beaten into an emulsion and taken three times a day.

BEAUTY CULTURE

We hold that if a student takes up the profession of beauty culture, it should be from love of the work, pleasure in improving and encouraging natural form and color, bringing out latent good qualities we have been endowed with. External and artificial beauty is not sufficient for our up-to-date generation. This is the era of mind, and that means we have begun to think and observe, and always we want to present the best we are capable of.

First, we must recognize and fully comprehend that our body is the temple of the Living God, a temple not made with hands, hence we must learn that the thinker, or governor of this co-operative community, should have a word to say—but few of us realize that as a man thinketh in his heart, so is it unto him. We notice how the face reflects. Are we thinking of some perfectly wonderful news, or are we laughing with the

mere fact we are alive? See how our eyes and face shine and our feet scarcely touch the ground—then a few little touches here and there are sufficient. But let us feel overworked mentally and physically; don't know or think about the God within. Yet we must keep up our appearance.

We go to a beauty shop, get the operator to fix us up. Well, we do look pretty good for a few hours, but oh, the next morning. The face is a very good mirror. Is your stomach out of order? Immediately there is the sallow skin, dull eyes; and when the transverse colon is clogged up with effete matter; the lining of the stomach full of sores from rotten or fermented food and poisons from burned animal fats, there are sores on the lips and often breaking out in boils and piles; and if your nose is sore you may be sure the generatives need attention. Therefore, we must have some comprehension of the fundamental principles that govern this composite organism or instrument. Now, if we have a costly Baby Grand, we take good care of it, not only to keep the case polished (using only the finest cloths), but we inform ourselves as to the best method of caring for the inside. The room must be at the right temperature; dust must be kept out—but even if we pay thousands of dollars for it, we can always replace it. What about this instrument not made by hands, "a thousand stringed harp," that we leave to any M. D. that does not know the workings of his own, except in a very superficial degree? He may know the geography of the body, use a lot of unnecessary high-sounding names to overawe us, and get his fee; make us believe he is a miracle worker, when all he does is to dope us, and send the pain from one organ to another until finally we land in Abraham's bosom, and he tells those

stronger than you (who are left to mourn your departure) that if it had not been for his skill you would have gone a year ago. In the first place, when we arrive in this vale of tears, he cuts the umbilical cord so close to the body that it gives such a shock we never fully recover from it, unless we should by chance be born of such a strong and vital mother that what little sense we have left directs us to establish our own individuality through systematic breathing. Also we learn that there are only two diseases that we pay attention to, and that is the generative and the digestive. Attention must then be paid to the diet, to circulation, keeping the pores open, how to breathe and exercise, when and how to bathe, learn whether we are physically, spiritually or intellectually based, according to the base; should the food be red, blue, or yellow, or blending of one or more; what foods contain the most vitamins, starches, fats, etc.; how to combine, what food ferments or constipates, how the different foods act upon another chemically. Then come the higher senses, and we will let Zarathustra speak: First, good thought; second, good words; third, good deeds. And don't let anyone fool themselves that is not so. Try it, and prove all things. In this new day we find that if we conduct our business along the foregoing principles, we will succeed financially as well. Doctor means teacher, not dictator. Jesus said, "Let no one take upon himself to be your teacher; God alone shall be your teacher." But we are permitted to remind one another that there is a God within, and our body is the temple.—*Dr. Anna Carlen-Keeler.*

The universe and all it holds depends upon our mental conception.

MAZDAZNAN
RECOLLECTION

Looking out into the limitlessness of space we see vastness, and are conscious of the boundary or limit to our power of sight which we know is of the finite. But here we cannot stop for the thought at one with the Infinite in man must soar on and on ever taking the stand, there is no boundary, no limit.

Man is the image, expression or dwelling place of that Infinite. "We stand amidst eternal ways" and it is in these eternal ways we have to learn to walk consciously. Our first and long step is separating ourselves from or forgetting the past. And right here we need to ponder and to recall to mind. For if we keep in the path that leads through eternity we must remember there must be separation from ideas, superstitions, customs and all the countless thousands of conditions that have and continue to hinder our progress to understanding and ever veil to man his real purpose.

It is not enough to just sing and talk of the "New Earth" and then continue to live in the old earth of antiquity, but we must daily remake it first within our own temple as well as about us until that wondrous creation, a perfect man, is expressed all about us and within us. In the past ages mankind has seen redemption through unselfish work for others, but through it he has neither redeemed himself nor others. The colossal failure of this thought of duty to God is so apparent that no words are needed.

It must dawn upon every entity walking upon the path that leads us through eternity that it all lies in being in His Image and Likeness consciously and never to recognize any man-made ideas of duty but to hold on to Infinite designs.

GAHANBAR APHORISMS

Collected from the Master's Talk by Gloria Bryan

In the world every spark of Knowledge discovered is at once placed between two covers, and there it remains.

Most persons have to have playthings. Psychology is but a means to sooth them. It is a mental plaything. If you are governed by playthings, you are lost.

We are living in eternity now that we may make use of time.

Everything to correspond must respond.

We are to continue to bear ourselves in mind.

Phenomena is a display for mental entertainment—simply stage-work in the drama of magic illusions.

To the extent we claim things, they stick.

The soul is a state of revelation, where the mind vibrates in unison with the body.

Too many ideas stick to us. We need a little shaving.

It takes intellect to put a stamp on matter; to establish it. Matter can do nothing for us. That is why we are here to direct and use it, for a purpose.

We must uphold the principle of perfection, not for the sake of principle, but that we may be upheld.

Where the mind is short many steps are invited.

Short minds, short thinkers—long steps, lasting tinkers.

Our being here on earth is serious, though a concert.

Deal with things that are your trust.

It is in the nature of things to find good things.

We have to establish our own course, but cannot establish a course for others.

When good things "peter out" it is because we drift away from principle.

Nothing matters as long as we are true to our station.

You can walk through anything but you have to be well rigged out.

You may be spiritual, and yet not sensible.

What we need is not power of mind over matter, but presence of mind.

The garment of the soul is consciousness. This garment of perfection we have lost on the way from heaven to earth.

If we don't advance we are just like a merry-go-round—returning to where we have started.

No matter how high our attainments, they, after all, need re-arrangement.

There is no need of the phenomenal playing its orgies. If we give it no thought it doesn't affect us.

Conditions, like history, will continue to repeat themselves.

A law surely makes its demands.

To the extent we adjust ourselves, we conquer.

The world is in a constant state of delusion and confusion. It propounds life from the illusionary standpoint.

Knowledge as the world sees it, is nothing more than voluminous language summed up in technical terms.

Disease is in the singular.

If you testify against yourself, you reveal a form of unbalancement.

The dynamics, as well as the organs of the body, and lastly every tissue, must be trained.

Curtail everything that appertains to a mental appetite.

Adjustments are in accordance with justice. There is justice in infinitude.

Carry responsibility with sweetness.

You are never to work for results, but for the promotion of undertakings.

Room for improvement is only there where everything is open to higher influence.

Where there is an understanding of a thing, there are few words.

The imperfect mind sees nothing but imperfections.

What we wish and long for make up the tides of life.

Intelligence cannot be effaced. It will remain on the earth and in the midst of human kind.

Our forefathers knew little, but that little they utilized and for this reason enjoyed success. In this generation we know more than all our forefathers put together, but owing to the magnitude of our Knowledge we have neither brains nor brawn to utilize any part of it and for this reason turn out into a grand fiasco.

We should no longer say, "What is home without a mother," but "What is a home without any one to mother."

LOVE THE MOST POTENT FORCE

A man was walking along the road. Said the north wind to the sun, "Let us see which of us can soonest remove the man's coat." So the north wind blew his hardest and fiercest for half an hour; but the harder he blew the tighter the man held on to his coat.

So the sun came out and shone his very brightest, and in ten minutes the man carried his coat on his arm.

Love was the most potent force.—Sent by WM. JOHNSON.

PERSIAN SCRIPTURES

SELECTION SIX

Have the Religions of mankind no common ground? Is there not everywhere the same enrapturing beauty, beaming forth from many thousand hidden places? Broad indeed is the carpet which God has spread and beautiful the colors He has given it. There is but one Lamp in this house, in the rays of which, wherever I look, a bright assembly meets me.

Seest thou two or three imbeciles who hold the world between their two hands, and who, in their ignorance, believe themselves the wisest of the universe? Be not disturbed that they regard all as heretics who are not simpletons.

The holy one will ever be the same.

The God of all, tho oft invoked by many a different name.

The paths to God are more in number than the breathings of created beings.

Every prophet sent goeth forth to establish religion, and not to pull it up.

Each prophet that appears is not to be opposed to his predecessors, nor yet complacently to exalt his law.

O God! whatever road I take joins the highway that leads to Thee.

One night, Gabriel, from his seat in Paradise, heard the voice of God sweetly responding to a human heart. The angel said, Surely this must be an eminent servant of the Most High, whose spirit is dead to lust and lives on high. The angel hastened over land and sea to find this man, but could not find him in the earth or heav-

ens. At last he exclaimed, O Lord! show me the way to this object of Thy love. God answered, Turn thy steps to yon village, and in that pagoda thou shalt behold him. The angel sped to the pagoda, and therein found a solitary man kneeling before an idol. Returning, he cried, O Master of the World! hast Thou looked with love on a man who invokes an idol in a pagoda? God said, I consider not the error of ignorance: this heart, amid its darkness, hath the highest place.

Abraham would scarcely break his fast for a week, lest some hungry traveller might pass who needed his store. Daily he looked out upon the desert, and one day he beheld an aged man, with hair white as snow, tottering toward his door. "Guest of mine eyes!" exclaimed Abraham, "enter with welcome and be pleased to share my bread and salt." The stranger entered, and the place of honor was given to him. When the family gathered around the board, each one of them said, "In the name of God!" But the aged guest uttered no word. Abraham said: Old man, when thou eatest food is it not right to repeat the name of God! The stranger replied, My customs is that of the Fire Worshipers. - Then Abraham arose in wrath, and drove the aged man from his house. But even as he did so, a swift-winged spirit stood before the patriarch and said: Abraham, for a hundred years hath the divine bounty flowed out to this man in sunshine and in rain, in bread and in life. Is it fit for thee to withhold thy hand from him, because his worship is not thine?

Diversity of worship has divided the human race into seventy-two nations. From all their dogmas I have selected one: Divine Love.

SELECTION SEVEN

Death is certain to all things which are subject to birth, and regeneration to all things which are mortal. Wherefore it doth not behoove thee to grieve about that which is inevitable.

Think not that I fear the world, nor my departure from it. Death being a fact, I have no fear of it. That which I alone fear is not having lived well enuf.

In mosque and school, in church and synagogue, they have a horror of hell, and seek a paradise; but the seed of this anxiety has never germinated in the heart that has penetrated the secret of the Most High.

Hell is but a spark of the useless troubles which we have given ourselves; Paradise only an instant of the repose which we have sometimes enjoyed on earth.

I am myself hell, purgatory, and paradise.

Just to thy wish the door of Heaven is found open before thee. Be free from duplicity, and stand firm in the path of truth; be free from care and trouble, and turn thy mind to things which are spiritual.

Let the motive be in the deed, and not in the event. Be not one whose motive for action is the hope of reward.

The world, O my brother, continueth not to any one; place your affections on the Creator of the universe, and that will suffice.

Make no reliance, neither rest upon the kingdom of this world; seeing how many like yourself it has nourished and killed.

When the pure in soul is about to depart, what is the difference between expiring on a throne or on the bare ground?

O my child! in the day of resurrection they will ask

what you have done in the world, and not from whom you are descended. That is, they will enquire about your virtue, and not about your father.

The cloth that covers the holy Kaaba, and which they kiss, is not famous from having been manufactured by the silkworm; it associated some days with one who is venerable, and on account of it became venerable like himself.

REVIEWS STEPS BY THE WAY

I perused a copy of your little magazine at the Free Library here and found much that was instructive and interesting except an article on page 553, headed "Steps by the Way," in which you say that internal washings of the body are as necessary as external washing, and you go on to say that our bodies are infested by countless germs, baccili, animalculi which absorb all the vitalizing substances of our food and rob the body of what is intended for nourishment; and these foreign substances must be removed by internal cleansing.

Your readers are vegetarians and if they follow your advice and eat only the selected food you recommend, how in the name of common sense can their bodies become infested with these foul "thieves and robbers," as you call them? It seems to me utterly absurd. They must evidently be in the food you recommend people to eat.

I have never used a syringe to give myself an internal bath. I regard it as contrary to nature. God never intended man to adopt this nasty method of internal cleansing, and no human being could have used such methods until rubber tubing was first manufactured. Therefore, for hundreds of thousands of years man has

survived and enjoyed good health, more or less without any internal washing than is attainable *by drinking pure water, and that is God's method of internal washing*. The injection practice is simply a modern fad and entirely unnecessary. I have robust health and am 77, and I ought to know what I am talking about. I believe in deep breathing, sleep in the open air, have a cold shower bath, drink the juice of three or four oranges, and eat no solid food until 12. I live on cheese, eggs, bread, milk, vegetables and fruit, and I haven't taken any medicine for 50 years.

Here is an item: On awakening, lie on your back, stretch every muscle and fill the lungs, then relax and then repeat the muscle stretching. The effect is delightful. Also draw up the feet and hold your feet by the hands for five minutes. Note the effect. For exercise I go thru the motion of running whilst standing in one spot and work the arms up and down. Take fifty or a hundred steps and then stoop and then touch your toes with your hands. Hoping these ideas may be found useful, I remain, yours, truly—*Fred A. Binney*.

By the Editor: We appreciate the timely counsel of the above correspondent, and hope he will continue to read the "little magazine" and other mazdaznan literature, and from it glean the message that deals with all the various temperaments under their manifold environments, and realize that he owes the readers of the "little magazine" an apology. Our readers inform themselves thoroly before they offer an opinion, and know from experience what is food to one is poison for another. We deal with the whole of humanity and not with one single temperament.

POSITIVE AND NEGATIVE

Your article entitled "Equilibrium," in September MAZDAZNAN touches upon a theory that I have been advancing for sometime. "The time cometh in the resurrection when white robed purity will unite in one person male and female instincts of love, wisdom, spirit and peace." With the impossibility of settling present war debts, the nations are spending carloads of money to build instruments that will destroy millions of lives in a twinkling. The next war must not come. It will mean extermination. Lives not destroyed by bombs and gas would be snuffed out by the unbalancing of natural conditions. No act is ever committed, no gun ever shot, no fly ever killed, but what there is an effect. Every atom of life retains a resistance. When life leaves the individual being the resistance enters space. As plants breath what animal life throws off, these two forms of life perhaps retain opposite forms of resistance, and so in releasing an equal amount of animal and vegetable resistance, a balancing of the same would result.

The destruction of the whole wheat berry perhaps compromises the release of electricism or resistance of disintegrating animal life. Human life, no doubt, contains the greatest amount of resistance, and very likely master minds such as Edison's contain perhaps thousands of times as much of this energy as a weak mind. In a free country, where opinions are not fettered, human storage batteries of high voltage would naturally be more plentiful as a better conception of right is secured where freedom prevails. A brain may be referred to as a battery, as it has two sides which may be designated as positive and negative. It is the proper

balancing of these two sides that generates the purest thot, just as it is the proper balancing between man and woman that generates the purest child. Man and woman are the positive and negative forces of creation. Each is dependent upon the other, and the two denotes completeness.

Should Japan and England destroy a sufficient number of our male positive high voltage batteries, it would so suddenly unbalance resistances in the earth and in space about the earth as to produce storms that would destroy every living thing; and, if the destruction is *great enuf* and *sudden enuf*, the earth resistance to exterior forces would become so negligible as to cause it to loose its individuality and radiate into space. In support of this claim observe that such a sort of tension is present after a war that a sufficient number of males come into being to equalize the number of the sexes. At the present time this tension is causing unusual storms. Omnipotence ever strives to balance conditions that men unbalance in their ignorance and the pursuit of their animal desires.

Christ said, "Thou shalt not kill."

Shall we, as a nation made up of all nations, be the savior nation to prevent a war of extermination, by disarming and exemplifying the teachings of the Golden Rule?—*Clarence Emery.*

We have read the article on canvas shoes and are quite ashamed of our leather boots, but we work mostly in the field, thru thickets, rocks, etc. If you know the maker or a brand of a canvas shoe that will halfway at least replace the modern surveyor or miner lace boot, we will be very happy to quit hiring the other fellow to continue murdering on our behalf. With good wishes and blessings.—*C. L. de Aryan.*



MOTHER'S VOICE



Edited by Maria Rose Ruth Hilton

No Nation can rise above the level of its Womanhood

REGENERATION

"Ye must be born again, and born of water and of the Spirit," said the Great Teacher. The thinking, thoughtful men are realizing the greater purpose of life and the source thru which life manifests. The "veils" of false modesty are gradually falling away; the minds of the more intelligent persons are naturally open to receive Truth in its essential purity, making it possible for the light of understanding to lead and guide.

Life, and its processes of generation, is a much neglected study, even in this day of so-called enlightenment; and since the world chooses darkness rather than light, they must go their way. It is to the awakened that the voice of Truth speaks, and to those that have the courage to enter the sunlighted "Halls of Knowledge," nothing is withheld; for such see with the eyes of God and all is good, pure and beautiful.

Life holds countless blessings for all those who will approach her sanctuary in an attitude worthy of recognition—"except ye become as a little child, ye shall in nowise enter the Kingdom of Heaven." To the humble, innocent in mind and heart, God opens *wide* His sacred jewel casket, revealing treasures resplendent with that beauty which "eye hath not seen nor ear heard, nor hath it entered into the mind of man to conceive."

O, just to think of the countless blessings lost; of the

unmeasured good lying at our very doors, all unknown and unrecognized. The appalling ignorance of mankind is enuf to weigh one down to the earth for all time, but it shall not always be so, for a brighter era dawns before the midnight gloom.

The "Angel of the Altar" sweeps o'er the Earth, touching the waiting, eager hearts with the flames of the fiery Torch of Regeneration. The Baptism of Holy Fire is descending upon waiting novitiates and the sound of ten thousand eager feet is heard treading onward and upward toward the city of the New Jerusalem.

Rejoice, O ye Blessed of my Lord;
See ye not His glory in the sky—
The chariots of the Lord are drawing nigh;
They are coming, coming from on high.

THY KINGDOM COME

The countless creations about us are but the result of what has gone forth from man's mind as ideas, opinions and notions, some of which are great, grand and glorious, others small, minute and infinitesimal, according to the degree of intelligence which gave them birth. These are the result of man's transmigrating states and have nothing in common with the higher education and development of his character, for as man realizes the fact that everything in the universe is concentrated within him, he no longer depends upon anything that is without. The impetus that then guides the momentum of his mind has but a single goal, and all the energies, whether of the mind or heart, are bent toward the accomplishment of this Great Work.

That which was once considered important and

essential to his happiness, no longer charms and inspires interest, as one by one these "veils" of illusion are being rent. True, man's mind should never have become clouded and veiled, but such was inevitable as long as he did not use his God-given intelligence to lead him, but was swayed and governed by forces from without. The great importance of man's becoming polarized within his *own* central point of consciousness is obvious to all awakened minds. Since God has His abiding place in man and not "in the far off mansions of the blest," it brings all the essential operations home where man has but to apply the Key of Knowledge to the never-ending storehouse of Infinite supply and where the "table of the Lord" is ever spread out before him, laden with the treasures of Heaven and Earth. Polarization is the one supreme object of all efforts—to live, to think, to act, from the central point of consciousness—that all the latent powers of mind, heart, soul and spirit may be called out and the blessings of *life* and *eternity* may be enjoyed *here* and *now*.

The days of fulfillment are upon us and the verification of all the prophecies are in process of consummation, while nature waits to add her potential powers and forces toward the final culmination of the glorious time that is to usher in the Great Morning. Until then, let the Saints of God on Earth continue to proclaim: "Thy Kingdom *has* come, O Lord, Thy will is being done on earth as in Heaven."

Hands alone accumulate but little, but when directed by presence of mind, then every move turns into realization. No doubt but that Genesis proposes to reveal this fact, saying: "And God moved upon the waters."

CONSCIOUS BIRTH

Higher Eugenics is the theme of greatest interest among the truly cultured and refined. The subject is an all-absorbing one, and even the unconscious world begins to feel the throbbing wave of new life. It is a fact that even cold, inanimate Mother Earth does respond to the warm, magnetic glow that emanates from intelligent, conscious minds.

Man in his most advanced state does not yet realize the power with which the Infinite has endowed him. He does not begin to comprehend the possibilities latent within his own being. Did man but know himself, he could measure to a degree at least the marvelous endowments with which nature has blest him; could he break away from the lesser life, the life of illusion, the life of shadows, the life that is but a reflex, and enter the life of Reality, then he could behold the ever-expanding sea of divine opulence; the sea of life "in which he lives, moves and has his being." To be conscious of life in its entirety—what a heritage. For man to know himself is to know God; to know God, is to know all; and "this is life Eternal, to *know* God."

The highest goal attainable is conscious illumination. The glorious state imparts the consummation of all that life holds dear—bestows the "magic wand" that transmutes the "dust into gold," infusing mind and heart with the sweet fragrance of love, joy, peace and unending felicity.

Consciousness leads over the Khinvat bridge, into the land of freedom; freedom from self and all the hamperings of the old selfish life. O, the joy of the conscious birth when we can say, "the old *has* passed away, behold I make all things new." To stand out and

above all the limitations of time, *freed* and *emancipated*, is a goal worth striving for.

The New Order of Things composed of conscious beings will bring to the whole world an uplift and a most glorious state—to the illumined a state transcending our highest hopes—the fulfillment of our holiest desires. God speed the day.—*Ashem Vohu*.

THE WORK

At the heart, the base of every being, dwells an infinite *thot* realm. This realm within our being has its correspondence in the Great Infinite *Thot* Realm of which there is neither beginning nor end. It is the Universal Alpha and Omega, and they who vibrate consciously from their own *thot* realm are at-one with the universal *thot* realm.

This is the Supreme Factor, hence the need of attaining to a state whereby we understand *how to use* and *control* *THOT* for our higher growth and development, especially so, since all accomplishments depend upon the Mastery of *Thot*.

In times past those desiring to gain inner light and knowledge were set apart as novitiates, and passing certain examinations were initiated thru the Temple, where, safely guarded by Superiors, they could be carried, step by step, until certain weaknesses of the selfish nature were dissipated and overcome.

To consciously use *Thot-force* enables one to express *power* and *intelligence*, and should one use such knowledge for selfish purposes, they would fall a victim to evil machinations, thereby becoming subject to the Black art, which would create a dark and heavy *Kharma*—a *Kharma* that would perchance take an eternity itself to efface and wipe out.



FEDERATOR

Edited by Nellie Wheelwright



STUDY OF MAN

In the study of races we must bear in mind that first of all we classify humanity into six distinct races, of which the Aryan or White race is the last of nature's endeavors. This last or white race is the subject of our study. All other races have many fascinations for us and, as they are the stepping stones of anthropological acquisitions, we should reckon with them, yet the white race has to be given our sole attention so as to realize more fully the purpose and destiny of that race.

We have for our convenience, and in conformity with all laws in nature and anthropological rules, divided the Aryan race into three great branches and each branch into four distinct types or tribes.

We see within the progress of time the one great branch, the Slavonic, moving in a northerly and thence in a northwesterly direction after leaving its cradle that rocked in the Himalayan and later the Iranian. Mixing and mingling with less developed types, the mongolian features, as well as their cephalic limitations, have been added to the Slav nature extending into four distinct relations. Be they Bulgarian, Russian, Pole or Czech—however distinct in aims, they are of one original branch of the Aryan race. Tho marked by distinct differences, they nevertheless have much in common among them that separates them from their distant brothers—the Anglos and Latins. The four types of Slavs may divide again into smaller groups,

yet all of them, however extraordinary in their customs, betray direct relation.

The average Russian is equal to the average Pole, the average Czech, the average Roumanian. The cephalic shows very small demarkations. Having retained mongolian features, the Slav will remain slow in the pursuit of intellectual acquisitions, while in the application of his physical propensities he will always be strong. He needs the spiritual cunningness of the Latin to guide him, and the intellectual monopoly of the Anglos to direct him.

The Slav, tho of a sensitive nature, strong in convictions, and tenacious in the pursuit of happiness, is not able to come to a mutual understanding with his own kind. He has drifted too far from the goal of emancipation. His only salvation lies in the happy blending of the Latin and the Anglos.

The Slavs may be divided into many principalities to meet their immediate demand and personal peculiarities, still that shall by no means carry any weight as to finality. To bring them all under one crown was by far more a better move, altho considered a political one, than to divide them into classes that breed class-consciousness. The aim of nature is centralization. While in the making, the Slav exercised all the influence of civilization over Latins and Anglos alike, and especially when the two latter engaged in hostilities. Since those days of Knighthood the Slavs fell into stupor, intoxicated by their victories. Today the Slavs face a new era and with it the rise into greater utility.

The Latins too have had their days. Pushing into the western shores in a southerly direction, often directly south, they have quite frequently mixed with lesser breeds, often reaching beyond the boundary lines

of honor, and carried away with them the blood that flows rapidly by nature. It is here that divisions of type occur and four principal cephalic forms appear which in their many subdivisions are nevertheless easily traced to their original type. In the meanwhile, we see them before us as Greeks, Italians, French and Castilians. All others, tho differing in tongue and customs, are mere diversions of localizations. Tho four great divisions, each one of them are readily unitized when the blood is reduced to the gravity assigned to it by nature. All other efforts will remain fruitless. The Anglos spirit has to step between all the Latin tribes and amalgamate them beyond all tribal differences.

The Anglos are those of the Aryan race who wound their ways thru the Iranian ranges into the western shores and beyond thence. They by no means remained free from miscegenation. "Circumstances alter cases" is an old adage, and it did make alterations in the original plans of the Anglos type. Four great divisions are most perceptible: English, Germans, Scandinavian, Alpines. All other divisions are merely provincial. Tho differing in language or customs, all are traceable to one of these four great cephalic divisions, and lastly, all four types or tribes are traceable to one principal stock, that of the Anglos proper. The Anglos have much that needs to be eradicated. They have carried with them the influence acquired while tarrying among their apostale brethren of Hindu lore. The idea to govern with an iron rod sank deep into their very heart. With that ambitious fervor and zeal the Anglos swept over Irania, entering the Danube regions, where for centuries they bred a new civilization and spread over Central and Northern Europe, controlling the Western coast and lastly the big islands.

EQUALIZATION

There is a reward of knowledge conferred upon the one who studies mankind, with the purpose to know and understand the relation of one to another, and to find the steps in the ladder of life which offer the means to mount upward—to the very goal of life. Giving attention and study to the "Study of Man" as it is now being given to the world at large, we find the clues to unravel the mysteries not only of the races, but also to solve what has been considered an enigma in the design of Nature. This design is like a chart, laid out and worked out in perfect law and order, and there is perfect continuity, ever leading upward, but *never backward*. If man in his arrogance of self-will breaks Nature's laws and mixes his blood with another race, he has to reap sorrows untold; while keeping in the path of progress as outlined by nature all fulfill their mission. These laws surpass belief. Knowledge is a sacred, holy revelation. Remember that God's eternal laws are the essence of simplicity.

The "Study of Man" makes clear and plain in brief, but concise in lessons, the evolution of the races, *if* studied without prejudgment and with a mind open to the truth.

The *Black Race* was the first creation in the process of evolution; here we find the physical propensities as their endowment. For long ages the brain of the Black man remained dull and inactive, "but once the Spirit of the Times touched their brains to activity, they readily acquired tastes and habits that seem to have paved the way for more highly advanced races." It is well to remember, and to remember it well, that the Black Race has "remained because of its basic factor, and will

continue to remain, *providing progress is conducted in accordance with nature's designs and not by man's interpolation of means contrary to principle*, which are likely to endanger the safety of all concerned." If the White man will pause and weigh in his mind the lesson Nature teaches, he will find a key to many a problem.

The *Brown Race* was the second creation in the process of evolution. It followed in anthropological order and flourished on the continent of Aetalonia, or Atlantis, of which Plato speaks. This race, the Brown, inherited from its parent stock the physical brain functions, and received as a blessing the spiritual propensities. As a people they lost themselves in the contradictions of the phenomenal about them. The continent of Atlantis was submerged because of the violation of Nature's laws. There were fragments of islands left, and in some of them are found sufficient specimens of the Brown man to prove he has existed.

The *Olive-Green*, or Malayan, was the third creation in the process of evolution. They again followed in anthropological order the Brown Race. This race occupied continents, or extensive islands in the Pacific Ocean. They "were blessed with intellectual propensities, but the diversity as well as versatility of those waves invited chaos to the mind, leading to the abuse of both the spiritual as well as the physical propensities, the zenith whereof culminated in final disaster, dragging a whole continent, or at least a cluster of extensive islands, to the very bottom of the Pacific Ocean." A few specimens of the Olive-Green or Malayan race are still to be found, offering the *evidence* which the White man loves to seek before he accepts; but once the absolute certainty of the working out of evolutionary processes is accepted, evidence is no longer an absolute

requisite to the intelligent mind. For such minds see in the ages and in the races the pathway leading to the culmination of endeavors—the perfect man.

The *Dusk Race* was the fourth creation in the process of evolution. They too followed in anthropological order the Olive-Green Race. Nature, ever true to her design, to institute the perfect, upright man, was compelled to add another wrung to the ladder of races. The Dusk, or Hindu, received from their parent stock the physical, spiritual and intellectual propensities, but now a new departure was made, for this race received an inheritance—spirituality. To this race “spirituality” has become a patent right, and is to him what the physical is to the Black by nature. *Spirituality* is the birthright of the Hindu, but he will find himself in a most critical state whenever he abuses such a blessing vouchsafed unto him by heaven. Every great gift has to be held sacred and only used in accordance to the Infinite design, or it surely will turn to destruction. Whenever man interferes and attempts to abuse or impose upon another that which belongs to his kind he will not only fail to add to progress but bring destruction upon himself and those who join hands with him.

The *Yellow Race* was the fifth creation in the process of evolution. This race followed, true to the unfailing anthropological order, the Dusk man. The Malaysians had the intellect in part as a blessing, but now the unerring builder, Nature, made another step and gave the Yellow man an inheritance—the intellect. While we have to concede marvelous intellectual giants to this race, the Yellow man could not equalize the three gifts: physical, spiritual, and the intellect; consequently momentums have been called out which retarded

progress, and this race has been held in check by set ideas. "*Herein lies the great danger of inheritance.*"

The *White Race*, the Aryan, was the sixth creation in the process of evolution. And it can be affirmed that this race followed in anthropological order the Yellow Race. In the White man we find no restrictions as to inheritance. This race has one or the other mental phases for a base, and the other two mental factors as inclinations. Still the White man is not able, except in rare individuals, to realize all the designs of Nature, or God. The White Race is to characterize control over all mental factors. In other words, the account has to balance perfectly. Nature will see to it that the White man comes into his own and call out the Seventh Race, and here shall be found *realization* as an inheritance, in brief, perfection.

The Infinite Intelligence which is guiding and ruling all will not cease in His endeavors for good and better until the race of perfection is the representative of His Divine Will. This race will inhabit the earth and stand at the apex of all races, complete, perfect. May we be enabled to abide in His Will, and thus hasten the day unto realization: "Thy Kingdom has Come, Thy Will is done on Earth as in Heaven."

Scientific plant breeding has developed the teosinte, heretofore confined to semi-tropical climes, to the extent that it can be profitably grown in the far north and the extreme south, with the result of producing fifty times more fodder than heretofore, and fifty times the amount of grain obtained under common conditions. Why cannot the social parasite be developed to prove useful to society?

RACE WAR IN CLASS STRUGGLE

The thought that a number of different races may be mixed and fused quite simply into one uniform race, identical in every way is an amiable dream of the philanthropist who is totally ignorant of anthropology. Races may quite easily accept the same language and may change their religions and customs, and may be called by the same national name, but they cannot change the shape of their skulls, their skin or their character.

For the millions of years since there have been men and women, racial intermixture by intermarriage has been going on, and the mathematical expectation would be that an infinite gradation of racial characteristics cannot occur in intermediate forms and some can occur only when linked with certain others. Some combinations which do emerge temporarily into existence are eliminated in the struggle for survival.

Any population now is made up of a number of mixed races, and the race is not necessarily indicated by the nationality of the individual. Anthropological analysis, however, reveals the existence of a superior white race and of inferior white races. It is this superior white race which, by virtue of its superior fitness, is now occupying the positions of social responsibility—in education, finance, science, religion.

We are now at the ethnic crisis of the superior race. Be not mistaken, the war of classes is a war of races. There must be more of the superior race. It must be made more abundant.—*Dr. G. V. de Laponge.*

WORLDS NECKLACE OF THOT

So long as the baby thrives, don't worry over his individual whims. If he does not progress to suit you seek medical advice regarding child and mother. It is the doctor's job to carry the worries. If there is a reason for worry he will know what to do. If there is no reason to worry how comforting it is to be told so. As time goes on and medical science advances the baby's chance to live and prosper will improve. This is the hope and expectation of every scientist and humanitarian.—*Dr. Copeland.*

Experiments have shown that the life of a caterpillar which covers fourteen days can be extended to three months by merely reducing the temperature to seventeen degrees. This bears out the fact that nomads, much travelling people, varying altitude and temperature, are the healthiest and longer lived than when they remain provincialized.

In Helenwood, Tennessee, a petrified body has been unearthed five feet below the ground. The form is of giant proportions and weighs 500 pounds, has a horned head of abnormal size, while the mouth is filled with 24 prominent front teeth. Long wings of brownish color reach from the shoulders down to almost the ankles. Should ecclesiastical investigation prove the form to be the devil, then the old guy is dead. Dead sure. Of course that is liable to put a whole lot of religious schools out of business for the fighting days are over. There will be no more fire and blood for with the devil dead the gates of hell are closed. At any rate we won't be able to sing the old song, "Lot is dead, Lot he lies down dying." We may use the same melody and add the words: "The devil's gone, gone to snuff

and sniffers." At any rate, it should not matter who that fellow was; he can do no more harm now. Praise the Lord.

Men of science are beginning to awaken to the fact that the better minds are on the wane, while individuals begotten by ignorant parents are on the increase. According to statistics the ratio of the educated is fifty against 100,000 of the lesser breed. It is just for this reason that the plea is made for study on sex matters in schools. Old Uncle Ben, of Denver, of course, raised his religious scruples against such innovations in public schools, upon the ground that it might increase immorality. Should this be true, that information, knowledge and study lead to disaster then inefficiency in mechanical, industrial, financial pursuits is proper. Then the more ignorant the better. Perhaps the old gent would relish the idea of the small boy who in the class of anatomy was asked where his bowels were, and he navelly answered, "I don't know, my bowels just moved this morning."

Dr. Swift says: "In the arithmetic of customs, two and two does not always make four." Just so; it makes legions leading to hell. The world that we must seek is a world in which the creative spirit is alive, in which life is an adventure full of joy and hope, based rather upon the impulse to construct than upon the desire to retain what we possess, or to seize what is possessed by others. It must be a world in which affection has free play, in which love is purged of the instinct for domination, in which cruelty and envy have been dispelled by happiness and the unfettered development of all the instinct that build up life and fill it with mental delights. Such a world is possible; it waits only for man to create it.

Nature has wisely provided but one single means whereby man may grow, evolve, progress—and that is thru work. Activity, endeavor, exercise is the basic law of human unfoldment. Work with body and mind. With hand and brain. Exercise of all the faculties of mind, of soul of all the muscles of the body. There is no other way. Work is the law of life. When we know this law we see that we must love our work as we love life itself. Our very existence depends upon it. It is the bone and marrow of human life. Loveless work means loveless, hopeless, characterless life. He who only works because compelled to do so for food and shelter, and he who takes no part in the world's work because he is physically beyond the necessity for it, are alike miserable unfortunates. The earth is our workshop. The universe is our exercise ground. Life is our opportunity.

Entering into an agreement Russia concedes to Afghanistan and in a treaty with Persia turns over to the latter all mission properties of the Orthodox ritual, withdrawing all missionaries. There is also a clause that prohibits either state to enter into any military or political agreement with *any* third state.

Yugoslavia decided in favor of a monarch to enforce its constitution and put Peter I of the House of Kara-georgevich upon the throne. No doubt others will follow suit, for what is an elementary element with an atom!

A League of Nations Society in Canada has been organized in Ottawa with the following objects in view : (1) To provide information concerning the League; (2) to study international questions as they affect Canada; (3) to foster mutual understanding between nations.

In Russia the government has undertaken to dictate every relation and detail of the individual life, as well as to break violently with all the experience and traditions of the past. There is no freedom of the press nor of personal utterance. Communism is complete. Compulsory labor is universal and a modicum of food is assigned to each man or woman. To make these conditions permanent the next generation must be kept fully in hand. So marriage is belittled. The home is sacrificed. Children are taken by the state and trained to honor it above all natural ties. The whole curriculum—Kindergarten, four to eight years, primary, eight to thirteen, secondary, thirteen to seventeen—is regarded as one “Soviet Labor School;” but it seems to be generally agreed that the graduates are thoroly unfitted for any physical labor or mental tasks. It is prophesied that in twenty years everyone in Russia will know how to read and write, but practically none will know anything else.—*Bibliothèque Universelle*.

The fact of the Russian revolution is the economic emancipation of the peasants of the land, and this will be the basis of a great Russia in the future.—*World's Work*.

The march of civilization is the epic of man as a workingman, and that is the reason why labor must always be held high. We have nothing previous that does not represent struggle. We have nothing of lasting value that does not represent determination. We have nothing admirable which does not represent self-sacrifice. We have no philosophy except the philosophy of confidence, of optimism, of faith in the righteousness of the contest we have made against nature.—*Franklin K. Lane*.

Zionism is based upon a literal acceptance of the promises made in the Old Testament, that Zion should be restored to them, and that they should assume their once glorious place as a peculiar people, singled out by God for His especial favor, exercising dominion over their neighbors in His name, and enjoy all the freedom and protection of a race under this unique blessing of the Almighty. Of course the prophets meant these things symbolically, and were dealing only with the spiritual life. They did not mean earthly power or materialistic blessing.—*World's Work*.

In the mind of aristocrat and peasant alike, loyalty to the sovereign under the old regime has partaken of the nature of religious worship. All democratic revolutions in the last four centuries, the French Revolution not excepted, have begun with the overthrow in the individual mind of this deep-seated religious postulate.—*Frank Bohn, N. Y. Times*.

The future will show us a world largely electrified. Every mountain stream will be utilized to supply energy for industry. All power plants whether hydroelectric or steam, will be tied in the main system of the region. Electricity will supply the world with power just as the railways have supplied the world with transportation. In years to come every home will be a miniature power plant. In each house there will be an installation that will be no more difficult to operate than it is now to run an electric motor.

After the revolution in Central and Eastern Europe, the next event on the schedule is the counter revolution. What are the plans, what the hopes of the exiled monarchs and aristocrats?

SHORT CUTS

Each leaves his symbol when his work is done,
Some marked by steel and some by finished stone;
By something real the worth of man is known.

People talk about "eternity" as though it were a tremendous and terrible state having no relation to the present time. As a matter of fact, eternity is not something to come. It has arrived. We are in the midst of it. If it is anywhere, it is here. If it is anything, it is now. All the tide of life floats upon its bosom like whitecaps on the billows of the sea, and as that which has no beginning also has no end, the performance has no terminal facilities. Behold an everlasting now. Adding the words of the Savior: "*Now* is the acceptable time; *now* is the day of salvation."

Learn from the clock; it passes the time by keeping its hands busy.

We need only trust ourselves, believe in ourselves, regard ourselves capable of great things—spiritually as well as materially—for thus comes the new revelation.

The League has 51 states, not counting the State of Unrest.

Take a lump of coal and analyze its by-products. A simple process of chemistry will decide—it may be in a moment—whether that coal is to yield medicines which save life, dyes and perfumes which beautify life, or poisons which destroy life.

Five and three-quarters million men and women are out of work in the United States today. What are we going to do about it?

UNIVERSAL LANGUAGE

"Where did the fashion for bobbed hair come from?" inquires an English business man, and answers: "From America and by the film." It is the contention of this man that English children are rapidly becoming Americanized through American-made screen pictures.

So there's that to worry about. It doesn't appear that the films are designed as propaganda. As a matter of fact, most films for propaganda purposes have been too obvious to achieve their end. But inevitably they present styles and customs and settings, which are more American than they are anything else except stagey. And if the children like what they see, they probably translate it into action.

Here at last is a universal language that needs no grammar like Volapuk or Esperanto. The trumpet sounds the same notes in all languages, fish are caught largely in the same ways, pictures mean much the same thing. And if we can understand other folks a bit better, especially if we get the understanding naturally we shall get along with them better.—*Milwaukee Journal*.

Speaking of Volapuk and Esperanto, or a universal language, or one language for mankind, it might prove very helpful to those interested in such subjects to study and even copy some things from the Japanese. Here is found a spoken language in its simplest form.

A high or low level of prices means, of course, the same thing as a low or high purchasing power of the dollar. A changing price level is a changing dollar. If the price level doubles, the dollar is halved, and *vice versa*.

LIFE

Life—this word has an absolute vital meaning, no matter if it is held in thought, or seen in print, or expressed about us in nature in her marvelous works achieved in silence, or again in the greatest marvel of all, *man*. First of all, man is to understand the purpose of life. If life simply means existence, because of some unknown, unthought-of reason, a form is expressed in a world of objects and materiality, then while there is the power of speech and a certain ability to reason according to the things of sense or what is visible, the manifestation does not express man made in the Image of God any more than the animal browsing on the hillside.

In the study of the history of man what lessons we find for instruction and enlightenment. To look at the history of man from one point of view, surely, there are sad, pitiful experiences, and just one great tragedy is found in which bloody wars, cruelty and injustice reign supreme. This is the shadow in the picture. How could it be otherwise with the constant thought of sin, ever calling out the creation of sin! Did not the Psalmist say, "My sin is ever before me," and in the same breath continue the thought by saying, "Behold, I was shapen in iniquity, and in sin did my mother conceive me." In reality such a thought entertained places a curse both upon the child and the mother. If the thought had been expressed that life being the gift of God, Intelligence, and both the child and the mother are of divine origin; and she has the power and ability to endow the child with gifts and talents, even the ability to take its life into its own hands and live conscious of Infinity, what an impetus unto the establish-

ment of the Kingdom of Heaven here on the earth would have been given humanity. Through just such teachings, and for many other reasons, the glorious opportunities of life have been lost sight of and man has continued through ages and ages to slumber in the darkness of sin and become so lost as to even glorify it.

But we have not been left without the savior thought, for there have always been mothers who denied such a curse, and even if unconsciously lived closer to nature's unerring laws, and thus characters were called out and sustained, who saw the great vision of life, and cried out from the mountain tops of man's nobler self that we are here to walk upright in the presence of God; to turn this earth into a Paradise, and to continue to see perfection as the goal.

Breaking away from the destructive thought of death, life looms up before us as a continuous stream, flowing, moving on and on through eternity. There is no sin only righteousness as man becomes the pure in blood—"pure in heart," and this thought shall be so powerful, so all-pervading that a Federation of Nations which binds all tribes into one Brotherhood will be but a foundation upon which to build God's Kingdom here on the Earth.

The Russia of the past belonged to the noble class. The Russia of the future is the people's Russia. The Russian revolution was a real revolution. It will loom up large in history. Its importance should not be obscured by the Bolsheviki any more than the importance of the French Revolution should be clouded by the period of the Commune.

THE HOPE OF THE WORLD

How often it has been stated that "the hope of the world is love"; yes, surely, it is. But to bring or apply it to this era the Federation of Nations is needed, based upon recognition which shall be a guarantee unto each individual and collection of individuals. And such a federation of peoples, to be lasting, must bear out the time-worn statement—the Brotherhood of Man.

To accomplish this, the Federation of Nations must continue to live in the thought and desire of mankind, or a sufficient number, to make it effectual. It might be likened to cleaning a room, filled with the accumulations of time and the dust of ages. In order to clean and re-arrange a particular place has to be chosen from which to begin the good work; it is not possible to begin everywhere at once. Stop criticising; look at the situation with a mind free from prejudice. The Russians and Germans are human beings, with hearts that long for the same freedom we enjoy. Sad enough it is that they have been caught in a network of circumstances. One thing is certain, there cannot be a Federation of Nations without them, for they are of the family of nations.

To work out this design of the ages a Federation has to be inaugurated and pressed to the fore by the reasoning minds among the nations. Some men are better endowed than others, and, therefore, they have a heavier responsibility.

All an individual can do is to continue to perform a part, and live in the memory of the simplicity of God's laws, for these laws are not complex or complicated. Were it not so then that tiny, insignificant weed could

not express its kind so perfectly year after year; the smallest of insects could not find the place and means to manifest, and under the most overwhelming odds persevere in existence and remain that which it was created out of infinite operations.

The realm of peace so desired by all the nations cannot come through man's diplomacy, nor those seeking power to rule others. If my country is entitled to advantages, then the other country must be likewise entitled. One man, or nation, was not created to serve the other, but to exercise talents and gifts, utilizing the treasures of the earth according to needs, and to manifest the estate of perfect freedom.

A PURITAN

Puritanism, rightly understood, is one of the vital, progressive, and enriching human traditions. It is a tradition peculiarly necessary to the health and stability and safe forward movement of a democratic society. When I consider from what antiquity it has come down to us and what vicissitudes it has survived, I do not fear extermination; but I resent the misapprehension of its character and the aspersion of its name. Perhaps our insight into its true nature may be strengthened and our respect renewed, if we revisit its source and review its operations at some periods a little remote.

A good many ages before Rome was founded, or Athens, or ancient Troy, or Babylon, or Nineveh, there was an unbrageous banyan tree in India, in whose wide-spreading top and populous branches red and blue baboons, chimpanzees, gorillas, orang-outangs, and a

missing group of anthropoid apes had chattered and fought and flirted and feasted and intoxicated themselves on cocoanut wine for a thousand years. At some date which I can't fix with accuracy, the clatter and mess and wrangling of arboreal simian society began to pall on the heart of one of the anthropoid apes. He was not happy. He was afflicted with ennui. He felt stirring somewhere in the region of his diaphragm a yearning and capacity for new life. His ideas were vague; but he resolved to make a break for freedom and try an experiment. He crawled nervously out to the end of his branch, followed by a few of his friends, hesitated a moment, then exclaimed abruptly, "Here is where I get off," lighted on his feet, and amid a pelting of decayed fruit and cocoanut shells and derisive shouts of "precisian" and "hypocrite," walked off on his hind legs into another quarter of the jungle and founded the human race. That was the first Puritan.

In the beginning he had only a narrow vision; for his eyes were set near together, as you will see if you will examine his skull in the museum. He had a vision of a single principle, namely, that he was to go upright, instead of on all fours. But he gradually made that principle pervade all his life; for he resolutely refrained from doing anything that he could not do while going upright. As habit ultimately made the new posture easy and natural, he found that there were compensations in it; for he learned to do all sorts of things in the erect attitude. But to the eyes of the denizens of the banyan tree, he looked ridiculous. They called him stiff-necked, strait-laced, unbending and inflexible. But when they swarmed into his little colony of come-outers, on all fours, and began to play their monkey

tricks, he met them gravely and said: "Walk upright as the rest of us do, and you may stay and share with us. Otherwise out you go." You may say that this is a foolish fable. But it contains the essential features of the eternal Puritan, namely: dissatisfaction with the past, courage to break sharply from it, a vision of a better life, readiness to accept a discipline in order to attain that better life, and a serious desire to make that better life prevail—a desire to reflect at once his sturdy individualism and his clear sense for the need of social solidarity. In these respects all true Puritans, in all ages and places of the world, are alike. Everyone is dissatisfied with the past; everyone has the courage necessary to revolt; everyone has a vision; everyone has a discipline; and everyone desires his vision of a better life to prevail.

How do they differ among themselves? They differ in respect to the breadth and the details of their vision. Their vision is determined by the width of their eyes and by the lights of their age. According to the laws of human development, some of the lights go out from time to time, or grow dim, and new lights appear, and the vision changes from age to age.

What does not change in the true puritan is the passion for improvement. What does not change is the immortal urgent spirit that breaks from the old forms, follows the new vision, seriously seeks the discipline of the higher life. When you find a man who is quite satisfied with the past and with the routine and old clothes of his ancestors, who has not the courage for revolt and adventure, who cannot accept the discipline and hardship of a new life, and who does not really care whether the new life prevails, you may be sure that he is not a Puritan.

Aristotle recognized that there is an element of the Puritan in every man, when he declared that all things by an intuition of their own nature, seek perfection. He classified the desire for perfection as a fundamental human impulse. Still, we have to admit that in many men it must be classified as a victoriously suppressed desire. We can recognize men as Puritans only when they have released and expressed their desire for perfection.

It has been declared that Jesus was the first to condemn the world as evil, and to summon his followers to come out from it, in order to found a community of the pure in heart. But this is an historical error. Unquestionably Jesus was a Puritan in relation to a corrupt Jewish tradition and in relation to a corrupt and seriously adulterated pagan tradition. But every great religious and moral leader, Christian or pagan, has likewise been a Puritan: Socrates, Plato, Zeno, Confucius, Buddha. Every one of them denounced the world, asked his followers to renounce many of their instinctive ways, and to accept a rule and discipline of the better life—a rule involving a purification by the suppression of certain impulses and the liberation of others.

The Puritan is constantly discarding old clothes; but, being a well-born soul, he seeks instinctively fresh raiment. Hence his quarrel with the Adamite, who would persuade him to rejoice in nakedness and see no further.

Man is an animal, as the Adamites are so fond of reminding us. What escapes their notice is, that man is an animal constituted and destined by his nature to go on a pilgrimage in search of a shrine; and until he

finds the shrine, constrained by his nature to worship the Unknown God.

A great part of our lives, as we feel in our educational period, is occupied with learning how to do and to be what others have been and have done before us. But presently we discover that the world is changing around us, and that the secrets of the masters and the experience of our elders do not wholly suffice to establish us effectively in our younger world. We discover within us needs, aspirations, powers, of which the generation that educated us seems unaware, or to which it appears to be indifferent, unsympathetic, or even actively hostile. We perceive gradually or with successive shocks of surprise that many things which our fathers declared were true and satisfactory are not at all satisfactory, are by no means true for us. Then it dawns upon us, that in a little while we ourselves shall be the elders, the responsible generation. Our salvation in the day when we take command will depend, we believe, upon our disentanglement from the lumber of heirlooms and hereditary devices, and upon the free, wise use of our own faculties. At that moment, if we have inherited, not the Puritan heirlooms, but the living Puritan tradition, we enter into the modern spirit—to accept nothing on authority, but to bring all reports to the test of experience.

The modern spirit is, first of all, a free spirit open on all sides to the influx of truth, *even from the past*. But since it seeks the best it is, by necessity, also a critical spirit, constantly shifting, discriminating, rejecting, and holding fast to that which is good, only till that which is better is within sight. This endless quest, when it becomes central in a life, requires labor, re-

quires pain, requires a measure of courage—it is an heroic courage.

To enter into this spirit is what the Puritan means by freedom. He does not merely cut loose from the old moorings and set us adrift at the mercy of wind and tide. He comes aboard, like a good pilot, and while we trim our sails, he takes the wheel and lays our course for a fresh voyage. His message when he leaves us is not, "Henceforth be masterless," but "Bear thou henceforth the sceptre of thy own control through life and the passion of life." If that message stirs us as with the sound of a trumpet, and frees and prepares us, not for the junketing of a purposeless vagabonage, but for the ardor and discipline and renunciation of a pilgrimage, we are Puritans.—*Atlantic Monthly*.

JEREMIAH

Few books in the Bible can equal the "Book of Jeremiah" in poetic power and majesty. The bold prophet, who stood out against the enervating tendencies of his age, only to gain imprisonment and the hatred of party and faction, is one of the great tragic figures in literature. For forty years he issued warning after warning, but the ears of his people were deaf. He alone foresaw the approaching doom of the kingdom and the impending disaster. For those that can see below the surface there is a lesson too, in this noble book of the Old Testament for the modern world where thrones have tumbled like houses of cards, and nations have risen and fallen in rapid succession.—*Cur. Opinion*.

CULLINGS FROM HISTORY

Hérodoteus is an interesting specimen of what is called the free intelligence of mankind. The Hebrew prophets, and the steady expansion of their ideas towards one God is a parallel development of the free conscience of mankind. From this thot there runs through human thot, now weakly and obscurely, now gathering power, the idea of one rule in the world, and a promise and possibility of an active and splendid peace and happiness in human affairs. It is not the place of the historian to discuss the truth and falsity of religion, but it is his place to record the appearance of great constructive ideas. Two thousand years or more ago, and six or seven or eight thousand years after the walls of the first Sumerian cities arose, the ideas of the moral unity of mankind and a world peace had come into the world.

Aryan in its widest sense is used to express all the early peoples who spoke languages of the "Indo-Germanic" or Indo-European group, and does not always imply racial purity.

The original speakers of the fundamental Aryan language, 2,000 or 3,000 years B. C., were probably a specialized and distinctive race of fair white men, accustomed to forest and cattle, who wandered east of the Rhine and through the forest of the Danube valley, Balkan peninsula, Asia Minor, and eastward to the north and west of the great central Asian Sea. They mixed extensively with other races, with races of uncertain affinities in Asia Minor and with Iberian and Mediterranean peoples of the dark-haired white

race. Northward in Europe the Aryan people spread into hitherto uninhabited country and thus remained racially more purely Nordic blonds. They reached Scandinavia many centuries B. C. Spreading round the north of the Black Sea, and probably to the north of the Caspian, from the range of the original Teutonic tribes of Central and North-central Europe to the Iranian peoples who became the Medes and Persians and Aryan-Hindus, were the grazing lands of a confusion of tribes. The original Aryan peoples were a forest people, not a steppe people; they were a cattle people and not a horse people.

Iberians were a people anciently living at the mouth of the Iberus (Ebro) River in eastern Spain. Later the inhabitants of the entire peninsula were so called. The term is now applied to the primitive Neolithic and Bronze age men whose remains and relics are found in ancient graves, grottoes, and refuse heaps throughout western Europe. The term Iberian is used by English ethnologists for the Mediterranean race.



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DIAGNOSIS

A spiritually based and intellectually first inclined, but of the small type, has all of the characteristics of the large type, tho less spiritual in application. This type favors intellectual inclinations and attempts to get away from their spiritual base, so much so that only too frequently we find them entirely out of the ranks of spiritual walks. They question anything appertaining to the transcendental, occult or spiritual. They make rank materialists, atheists, agnostics. Still with it all, when their life's course is run and they find themselves confronted by perplexities, they turn into extremes and only too frequently become blind and unreasoning agitators, or they take to phenomena hunting, spiritism and the lower phases of spirituality. Tho but seldom they are found on the anxious seat, and rarely sweep along with holy rollers, they never-

theless make up the asset in occult ranks, where they air their arguments to the zenith of supernaturalism. When normal they prove the most active in business, or in profession, adhering strictly to the old adage that "veracity is the best business policy." They perform every kind of labor with absolute accuracy, and most conscientiously so, sometimes even to a point of painful exactness. They are best fitted for dentists, drugless healers, movie actors, provisors, food scientists, inspectors, foresters, horticulturists. In commercial pursuits they prove a success when dealing with drygoods, bric-a-brac, art goods, electrical appliances. As laborers they are best fitted in scale making, pattern making, designing, stamping, clerking, decorating, chorus work, and as florists. When appealing to them scientific measures have to be used, as anything of a religious nature irritates them, altho they never reveal it by any outward form or gesture. They recuperate very quickly under a treatment that appeals to them. They require a magnetic atmosphere; for this reason everything depends upon congeniality in surroundings. They thrive best either alone, in isolation or in large bodies of temperaments opposite to their own, but not necessarily the opposite sex. At certain turning points of their lives they run into extremes. At such times it is best to leave them to themselves, or to their fate. When treated with silent contempt they quickly rally and gain self control. A kind word goes farther with them than all reasoning, arguing or persuasion. They are difficult to understand only when their environment bores them and their pride is assailed.

SEASON HINTS

December is the season of great expectation, altho some of us may be surprised with frequent changes in weather.

At any rate we do not change the weight of undergarments. Rather resort to heavy top-coats, which you can lay off as you enter an abode.

Instead of heavy stockings change hosiery twice, or more times a day. You will find it to be more sanitary and wholesome.

In case of cold feet, be sure to pound them with a military brush before donning them.

Cold weather calls for more liquid food, but it is not wise to use many soups.

Gruels of all kinds are best for breakfast, but dinner calls for some stew.

Calculate well and you will have hardly any waste in preparing food.

Potato and bread soups are wholesome to the manually employed, but people of sedentary habits should have more solid foods.

Fresh grapes are still to be had; yet only the spiritually based, or so inclined, may indulge in them, using small quantities.

If potatoes are called for have them baked or turn them, grated raw, into potato pancakes, using but little flour. Serve with cranberry sauce. Excellent in all stomach and intestinal disorders. Rich in vitamins.

Pomegranates are mostly for the anemic.

Artichokes are coming in slowly, and one half of a medium size artichoke should satisfy the average demand. The artichoke is a nerve tonic and builder. Artichokes are good for every temperament. But we should bear in mind not how much of the artichokes, but how little, and that little eaten with thankfulness in our hearts. Parboil the artichoke for ten minutes and reboil in very little boiling water and a little oil for twenty more minutes, adding a clove of garlic, a bay leaf, a clove and a teaspoon of vinegar to each artichoke. If desired, the artichoke thus prepared may be put in the oven for a few minutes. A little experimenting will develop many flavors, and answer many demands. Dumpings go with artichokes. Eaten for five weeks every day will cure an ordinary case of nervous prostration. The artichoke is best in February and September.

Beets, turnips and carrots should be grated and used as a salad. A little anise seed will greatly improve the taste as well as the remedial potency, assisting in toning the tissues.

Raw cabbage, scalded and served with French dressing will be found an excellent liver tonic; also conducive to culture and calling out vitamins.

For liver regulator drink the brine of Liberty cabbage, served with celery seed, or dill.

During the cold season garlic should be used quite freely in the preparing of dishes, particularly in gravies, sauces and dressings. Garlic is a powerful disinfectant.

Cranberries should be freely used by all whose blood is sluggish, or whose kidneys and bladder need recharging.

To keep from colds use less stimulating drinks. Confine yourself largely to solid dishes modified by plenty of lettuce and celery.

Olives and popcorn will be found an ideal meal.

Young folks need to take three cloves of garlic to a cup of milk, brot to a boiling point. Should be taken on an empty stomach for three mornings out of ten. It will eliminate organisms, and help quicken digestion.

Raw onions with lemon juice, also with brown sugar, are a proven remedy for colds, and a sure cure for insomnia.

Celery will be found an excellent kidney regulator. Eat freely with dried olives.

Pistachio nuts, in tablespoonful quantities after meals, will prove a remedy for colic and intestinal disorders.

White of an egg beaten up into a froth and administered with the juice of half a lemon will be found the best remedy in all disorders and fevers.

Poppy seeds, curry, wood ashes, charcoal, egg shells and orris root should be on the dining table at meal times, so as to give every member of the household the opportunity to choose their particular dishes.

Bran, rolled oats and rolled wheat will take the place of breadstuffs. Keep them on the table so everyone can choose their own.

Spinach, raw or steamed, will be found an excellent eliminator.

Cancerous people should use black radish freely; drink water pepper tea and rinse mouth before and after meals with a very mild solution of permanganate of potash.

The creaming of face and neck before retiring is just as essential as cold cream applied in the morning before going out into the open.

Daily foot baths are by far more wholesome than full baths. The body needs to be rubbed off mornings and evenings.

As we grow in years we let up on eggs, cheese, butter, cream and milk.

In dysentery use one tablespoonful of browned flour with every meal.

With sweet milk eat plenty of pine nuts, pistachio nuts, and after meals take the juice of one lemon if you want to rid yourself of dry cough that leads to consumption.

Learn to eat less and keep well.

Bring your intelligence to a place where it can express itself. You don't have to do anything but to engineer your talents.

Omar said, "There is a veil thru which I cannot see." In the depth of that is to be found the struggle of the universal soul, it is the struggle of the universal soul to find the key. Our future, our life, even infinity, depends upon our finding the key.

ADVENT

Advent is upon us, reminding us of the season of great expectations. It is the time of preparation, inviting holy days of praise, adoration and revelation. As everything has its season, and each season its kind, even so there is a time for every individual to prepare and repair. With the harvest season behind us, and our hearts and minds still filled with thankfulness, our attention is now to be directed into channels of renewal as well as increase of efforts. A new life, or lease upon life, is to be taken. Inasmuch as the earth, having undergone the full process of gestation, has lavished her treasure upon man with such abundance that the greater blessings had to remain unharvested, we too must bring forth the fruits of the spirit—thus be born again. Unless we experience rebirth with the advance of years we cut short the flow of blessings and remain within the lower stratas of perfection. Such is not within the designs—no more than it is within the designs for the Infinite to harbor limitations, consequently sinfulness; for—"God desires not the death of a sinner, but that he should live." All limitations must and will disappear as man progresses, and progress he must if he is to become conscious of himself and perpetuate his being thruout plains of perfection.

Inasmuch as springtime calls for physical purification; summertime for communication and study of nature's forces conducive to production; autumn-time seeks the exercise of ingenuity that will garner in the treasures of the earth and preserve and conserve them. Even so, during the season of winter man

is to recapitulate and with it prepare himself for the seasons to come. He is to avail himself of every possible means to cultivate heart and mind. To this end he is in need of energy, nerve and force. The advent time is to spur him to renewed action, so that by the time the solar Christ announces His return to renewed life unto earth's fecundation we, too, may be born into the perfect childhood of God; re-endowed with new vim and fervor, zeal and activity—be born of the spirit! Born again into consciousness of life eternal we may enter the state of realization, and at one with God, nature and self, be able to declare our own as heirs and joint heirs of heaven and earth. Yes, "the old has passed away; behold, I shall make all things new."

GEMS OF THOUGHT

This country of America is the place set apart for all the *great* minds to create a new *Race*.

From the cradle of humanity the trend was westward; the object was to nurse tribal relations and to establish better mutual understanding.

The old must be set aside if we wish something new; remember, the old has answered its purpose.

If a new goal is to be set before us then all the old must pass away; bearing in mind tribal relationship and avoid a contact with those who are distant as to heart and mind.

To make a mean person good, see only good. The same law holds good with an unruly child. But be sure you set a good example.

Mother is the perpetuative thot; father is the support.

A living breath is more than a thousand dead.

Leave everything to its own fate. Never place yourself into the hands of fate for everything is controlled by law.

Do not allow yourself to be governed by trifles.

Your parents are your lineage and the door with a coat-of-arms.

If you wish to know God know yourself.

Know man as to his whence, where and how.

Life is a serious thing. It is eternal, and this span has to be engraved upon our minds.

We must not set barriers. The higher the wall the greater the shade.

Consider life in its entirety—whence it came, where it leads to, and how it manages to endure.

"There is a door to which I find no key," expresses the idea of an intellect insufficiently illumined. Darwin did not find the key, yet he found the door.

Ignorance will continue to close the door. We must find the way—the way of evolution as to kind and kin.

Everything has to reach the 144,000 mark before change in kind is affected. To call out a new kind, the objective must have its experiences within a realm of complexities.

Cease to be anxious and direct your thot to the utility of things that appertain to the daily walks of life.

CHRISTMAS

A Merry Christmas to one and all! Now, may this be so; not only in the customary sense of traditional etiquette, but in reality. Not a Christmas burdened with the thot of terrestrial presents to receive and thus be called upon to reciprocate. Let it be a real Christmas to you and to me. A Christmas that offers something out of the ordinary; something new. As to the world may it have its surprises in the form of playthings. May it enjoy all the goods kept in storage and in wait for this one opportunity to be unloaded upon the mediocre minds and materialistic children. Those who slumber in the first state of atomic aggregations we must not stir unless we disturb their peacefulness and their wake. Do not tantalize them with the muezzin's call to prayer; they will be there early enuf to witness the ceremonial part of their materialistic phenomena belief.

It takes but little to please, and that little clothed in the material garb of phantasies satisfies the child mind slumbering in the visionary, the mystic, the illusionary, or the occult. Let it be enuf of this.

Let us remember that we are not here to engage in the phenomenal, created by limitations, but to view the phenomenal in the thot universal, infinite and divine. We are to realize at this season as to the whence, where and how we came. We are to leave the realm of gestation and come forth into the world of realities. We are to avail ourselves of the blessing that holds out to us the treasures of the kingdom of heaven. We are to grow into wisdom and Grace with God and among men. We are to take the step that leads into paths of abundance and reach the Father's House where there

is plenty and to spare. The House that is free of illusions of matter and protected from the haunts of impositions.

Christmas is the time for the requickening of the Spirit. The flesh has had its springtime of conception; its summertime of collection; and its autumntime of inception. The nine months of gestation have been fully covered and we are now to be delivered eugenically—well-born. Our studies are to be of a higher bred nature. Our days are not to be spent in idleness, but in labors, keeping mind and heart in check, revealing the scientific measures of infinitude.

CHRISTMAS TRIUMPHANT

I sing of the Love that outlives all Time,
Of the Song of Peace in the Ties that bind;
I gather the chords of Great Hearts that rhyme,
In the Word Celestial and Law of Kind:
The Shepherds of Earth, whose Harps are divine.

They rise from the Gutter to Heights sublime,
From the thrones they descend to humbly shine;
They proclaim to the World the Message-Chime
Of the "Pearl of Great Price" through dross
made fine;
Found in the Chalice rare of those who climb.

So with hands outstretched at Christmas feast
And minds attuned in the Thot of Peace,
They encircle all Space, e'en join the least
In the Harvest of Him, O great release!
Now glorifying Life, in Death's surcease.

—GUROMANO

RETURN TO FIRST PRINCIPLES

Better be the Prodigal son—than to sit among sinners arrayed in vestments of self-delusion.

Better arise and go to Abba—than to parade ignorance among self-appointed and common-consent authority-mongers.

Better go all alone the way of desertion, with Abba in the distance—than to be accompanied by a howling mob of pretenders on the Broadway of shame and illusion.

Better speak for yourself in a simple language—than to be represented by prostitutes of technical language and robbers of human virtues.

Better meet Abba in seclusion, free from the scrutiny of envious eyes and hateful ears—than to wander upon the highways of uncertainties, surrounded by crowds of pessimistic libidos and sinister bravodaros, who have nothing but adversities in their wake.

Better be offering your services to Abba's household of royalty and aristocracy—than to wallow in the mire of swine-fed corporations and tobacco-stained speculators whose promises are enveloped in their diabolical fancy—a serpentskin.

Better accept the pure garment of spiritual virtues and the eternal ring of divine ethics—than to tiptoe the shimmy of degradation and surrender to the honeycombed contracts of academically bombasticated maniacs with their usurped chairs of disastrous sway.

Better humble thyself before the Lord of Hosts

and leave to His counsel your walks of life thru Eternity, forgetting the days of sorrow, reaching out toward the goal that holds for us the diadem of a heavenly calling.

HAVE COURAGE

It takes greater courage to live than it does to die, for any coward, too weak to withstand the pressure brot to bear upon him, takes to his heels, or schemes how to rid himself of mortal agony. The hero continues to fight the battles of life, and recognizes in the obstacles thrown into his path the means necessary to tax his ingenuity, and force his talents to the fore. True, some of us have to battle more and oftener than others, to gain the point in life we are destined for. Still, we should never weigh or measure any of the conditions and environments but take everything in good grace, and feel proud of possessing the moral courage to face even the most mediocre of all human machinations. Those who pass thru life as smooth as a billiard ball are of no more consequence than is the atom against the stupendous whole of universal acquisitions.

He who but eats, drinks and keeps merry may be true to the lower walks of animal phenomena, still, he is no factor in the daily walks of life, and like a butterfly is void of responsibilities, flutters about aimlessly where life is indeed an empty dream.

To "fight manfully onward" will help dispel the passions of darkness and envelop our being in the higher consciousness of a sun-clothed day, assuring happiness now and forever.

FROM OUR LETTER BOX

Child of our love, as yet unborn,
Courage and honor are foes to scorn.
Sing in thy Mother's womb that Thou
Shall win a wreath for a nameless brow;
Stir her heart with the thot that she
Shall mother a child of destiny.
Into her lips I breathe my soul.
Guard it and keep it in thy control.
Naught besides may I give thee—
Only a soul's immortality.

Regret is production only of error.

I care not what I was, nor what any one was; I
only look for what I am each moment.

For, as each moment is, and once is not, it must
follow that if we think of the past, we forget the
present, and while we forget the moments fly by us,
making more past.

Then we regret nothing, not even the great follies
of our life, for they are gone, and you are to work in
the present, which is both past and future at once.—
Mother Hortense.

Love is more potent than radium.

Conquer a person by force, and he will hate you
—conquer him by love, and he will love you.—
Brother William.

A quick tempered person is easily appeased when
being stroked the right way. Try it on cats and
dogs and you will ever thereafter understand human
nature.

HEALTH AND BREATHING

Were we to cite all that is being said and being written by the world's best and most efficient scholars on the subject of breathing, our magazine would have no space left for any other subject. Breathing is a science that enters the phase of all sciences. Without attention to Breathing all our efforts are attended with difficulties and hardships. The child in the school-room is overtaxed with mediocre subjects and constant repetitions are necessary to make an impression strong enuf to insure mental application. The study of languages is most difficult to the average mind, music and art a bore; voice culture a pain to both pupil and instructor. In the industrial and mechanical world every phase appears a trial, and a means of sorrow and aches. And all because the most important of all practices is lost sight of—*breathing*. With breathing it is as with *eating*. Because we take to food we imagine that it suffices when our hand reaches out for food, thus satisfying our hunger. When the one or the other nostril is stopped up we may realize the necessity of breathing—lest we suffocate. Still, a few means of relief suffice us, and immediately thereafter we forget to pay further attention to breathing. Yet, were we to stop and think a little; were we to consider the subject of breathing—a new realm for investigation would open up before us and a new study would lead us into realms by far greater than any other study, or field of investigation. In the science of breathing we familiarize ourselves not only with the dynamics but the three great systems that constitute the life of the individual. We learn more fully of the circulatory system, with its gravity and consistency; the nervous system with its

index and capacity; the glandular system with its vril and vitality. These three systems under our mental control, assisted by the dynamics, open up a realm of thot that the learned by nature and the inspired by God alone can cope with, and obtain revelations that know no bounds.

THE HALF WAS NEVER TOLD

Not only the "half was never told," but "the half is never told." For no matter how much is said about diet, there still remain some things unsaid, or, if said, it escapes our notice. At this time of the year, with the cold Northerner occasionally breathing his piercing breath upon our window pane, or nipping a tender bud, when reaching the far South, we feel not only the necessity of an overcoat and a pair of leggings, but the inner man too calls for something more heating, or stimulating. For this reason a cold salad and a cold drink do not pacify us, especially if the temperment is not only of the active type but is endowed with sensitive nerves. We either need a baked and stewed dish added to our salad, we need a hot drink, be it coffee, tea, cocoa or hot water with several pinches of cayenne pepper, or a condiment of the real drastic kind.

A little judgment and attention as to selection will assist materially in creating a happy perfect life.

A British Admiral some few years ago expressed the idea that what the world really needs is true, simple religion. He did not mean churchianity, for he himself is not a pew holder—he means religion, which is a state attained to, and a state of realization that assures at-one-ment. To be aware that "I and the Father are

at one" constitutes religion. Religion is not a confession, a label, a padlock, a collarband, a sect, cult or clan—religion is *a state of consciousness* which reveals to us at-one-ment with God.

Not very long ago an American statesman expressed his opinion that what an American needs is the church. Of course, he did not specify the brand. Perhaps he did not wish to offend any one of the many divisions, neither does he wish to be quoted as one of the many who works into the hands of a particular organization that has taught him some new tricks. Not content with his opinion in favor of churchianity he assailed the Christian efforts of a Darwin and others. Evolutionism and free-thot are to him the cause unto atheism and materialism. Of course, he simply displays his utter ignorance as to the source of all the comforts and ease he himself enjoys. He evidently keeps deaf ears to the glorious day of churchianity with its world-wide opportunities to expound science and inventions. He forgets the days of the Inquisition, the burning of Bruno and Savonarola, the incarceration of a Huss, the persecution of a Wycliffe, the denunciation of Freemasonry, and consequent burning of poor Jews, the infamous wars, and intrigues at courts, the scourging of witches and many more things too delicate to a reserved mind to touch upon.

Altho reformation has opened the way to the few who believe in heart culture, it discouraged investigation upon lines leading to emancipation. It took a Voltaire to shock the world and a Darwin to set man athinking, and to ask the question whence, where and

how man came, and for what purpose. Here and there a mind broke away from tradition and laid open the brain to inspiration. The age of reason has been ushered in upon us and with it the inventive genius that has done much to redeem us from ignoble beliefs of moss-covered antiquity. By looking backward it shall not escape us that those who should have encouraged inventions were the first to denounce them as a means of Satan to deceive the Saints on earth, yet one and all enjoy all the inventions and even wallow in them, controlling them for selfish ends. "Here is comfort for the Saints."

DIARY AS IT IS

That's better than a home talk because you let others furnish the material instead of guessing what would please the Saints most in a magazine.

Of course, fifty per cent of our readers consider a magazine a necessary evil of our times, glance over the contents found on the front page and then lay it aside for a more convenient time; in the meanwhile burying their physiognomies behind a daily paper, gobbling up the "news" regarding divorce, rape, murder, manslaughter, scandal and other items conducive to the development of the latent powers of the mind.

Then when a Saint does find anything apparently astonishing in the Sunday edition regarding evolution, the divisibility of an atom, the definition of an electron, the audion, vitamine, or the auditory wave conveying the human voice without wires, and perchance the spectrophone which brings us in contact with all the beings that move and walk making it possible for us to hear their voices of thousands of years duration, we then

receive letters asking why we do not take up such subjects more fully in our magazine.

In the first place all the subjects considered by the Press are subjects that have for years been treated to the highest point of exhaustion and are patent with Mazdaznan, the only educational system that goes beyond substance (ether and atom) and dares to scrutinize the very origin of things, the object and purpose, as well as destiny.

Only now and then a worthy admirer of the only inspired and revealed Science of Mazdaznan sends in a clipping with the remark: "there is a fraction of the *manuscript* stolen from you, so the world does copy and we are glad of it." Some of the Associates of God know and for this reason make comparisons.

Bro. Redding of New York sends in clippings quite frequently. He is interested in "bobbed hair" and "woman's trousers." Anything feminine appeals to him and thus he "clips." In the latest letter he says: "Just a line to say it is plain that the only mortals that do nothing but play to the tune of 'Good Time Come Again,' are the California Saints. My! the fun to motor thru Yosemite with you to tell the glories thereof. I believe I would rather be a California brand of a Saint than a New York Capitalist, and alas, I am neither. It is a peace and joy that passeth (my) understanding."

Brownie Rathbone Weaverson picks bones occasionally but she remains Brownie and continues to assist the needy one. In case she does not find enuf of the halt or lame, with gangrene covered legs, she picks up cancers and feeds them waterpepper, carbolic acid, and permanganate of potash.

Uncle Walter continues to "dig," not only for "dough"

by burying his face in lines and curves to please the advertising world, but he also works his claim, in the attempt of discovering nuggets in a cellar and then call on a dentist to have a tooth filled.

Daddy Vincent of the Chicago Congregation reports progress among the pioneers while the rising generation is growing more transparent.

Dr. Cornelius Clausson of Rochester, thinks he has the best people on earth, not only because they are exceptionally serious in their studies, but because they are liberal with word and deed. Of course he occasionally runs up against the fur of a cat and then there is a purr and a spat and that makes him all the more stand pat. He realizes that narrow mindedness is a born qualification of social imbeciles.

Eugene Hilton of Seattle is sure that the tribal peculiarities are understood more scientifically, and for this reason a great number heretofore laboring under the cloud of misunderstanding are realizing that there is no need of our trying to "push them clouds away" or to remove misunderstanding; just leave it to Father Time and be sociable.

Madame Albert of the Vegetarian Magazine is very hopeful in the great cause of Vegetarianism and continues to struggle, convinced that tho she may not be remembered upon the pages of history, she at least adds her mite unto the emancipation of humanity. We would say: "Remember that Madame Albert is working for an unpopular cause and for this reason needs support from those who put forth claims."

Mother Anna of San Francisco is going on the stage and the Golden Gate center will be orphaned, still many live in hopes that Mother Helen may take charge of the work there.

Dr. Agnes of Sacramento has the idea if the Master spent a little more time with the Saints of the Capitol Stronghold, instead of favoring the Associates of the lost Angel City, more good would come from such a turn.

Of course, Mother Amelia of San Diego has the idea that the Master ought to divide His interest between Los Angeles and the Border Stronghold so as to appease the yearning after knowledge on the part of those who seek it.

And then comes Dr. Rosetta Kindig of Denver, calling attention to Mother Holcomb who deserves to have the Master at the Rocky Mountains, giving the good news to the thousands in wait for the message.

New York, Boston, Montreal and other continental strongholds say they do not wish to be selfish, but "when is the Master coming?"

The Saints of the United Kingdoms plead and pray that the Master may turn His footsteps in the direction of their country which was the first of all to open the Orient in the interest of science.

Germany has a fund for the Master's coming; Switzerland holds His bungalow in readiness; while France is being paved for the cause. Of course, there is Austria and there is Russia. But the time does not seem quite ripe.

A great many of us rather lend ears to slanderers, instead of using their common sense to detect the path which leads to understanding.

A person slow of speech is wise only in so far as he either is an idiot or he may have something up his sleeve.

HINDU SCRIPTURES

Selection One

There is One Supreme Mind, which transcends all other intelligences. Moving, it cannot be shaken; distant, yet it is near. It pervades the system of worlds, and is yet indefinitely beyond it.

He exists by himself; He is All in all, because all is in Him. The Ganges flows—it is of God. The ocean roars—it is of God. The cloud that thunders, the lightning that flashes, is of God. As from all eternity the universe existed in the Spirit of God, so today all that exists is *in His image*.

We meditate on the adorable light of the Divine Parent. May He direct our minds!

Lord, Thou art every day manifested with the rays of the morning, imparting life to the torpid, and giving form to the shapeless masses of beings. Heaven and earth take refuge with Thee as a child with its mother.

I celebrate the thot of the Beneficent Father and the Sovereign Mother, from whom have proceeded all creatures, their offspring, sharing their immortality.

There is one Living and True God; everlasting, without parts or passion! of infinite power, wisdom and goodness; the Maker and Preserver of all things.

The *vulgar* look for their gods in water; the *ignorant* think they reside in wood, bricks and stone; men of more extended knowledge seek them in the celestial orbs; but wise men worship the Universal Conciousness.

By One Supreme that is the universe pervaded ; even so every world in the whole circle of Nature.

That Spirit who is distinct from matter, and from all beings contained in matter, is not various. He is One, and He is beyond description. His glory is so great there can be no image of Him. He is the Incomprehensible Spirit, who illuminates all, and delights in all ; from whom all proceed, by whom they live after they are born, and to whom all must return.

He is the Ruler of the Intellect, self-existent, pure, perfect, omniscient and omnipresent. From all eternity He has assigned to all creatures their respective purposes. No vision can approach Him, no language describe Him, no intellectual power can comprehend Him.

A husband is loved, not because we love the husband, but because of the Divine Spirit in him, we love him. Children are loved not because we love the children, but because of the Divine Spirit in them, we love them.

Nothing but the Supreme Being should be adored by a wise man. Whether rich or poor ; whether high or low, all must return to God ; to reappear in garments pure as witnesses of God.

Selection Two

On that Effulgent Power, which is God himself, the light of the radiant sun, do I meditate ; governed by the mysterious light which resides in me for purposes of that and contemplation.

I myself am a manifestation of the Supreme Being. There is only One Deity ; He is the great Life ; He is the Life of all Beings.

The wise give divers names to that which is One. Poets make the beautiful-winged manifold by their words, tho He is One.

In the beginning He arose, the Source of Golden Light, the only born Lord of all that is. He established the earth and the sky. •

Who is the God to whom we should offer worship? He who gives life. He who gives strength. He whose blessings all desire. He whose shadow is demise, from immortality proceeds. He who thro His power is the only King of the breathing and awakening world. He whose power is proclaimed by the snowy mountains, the sea, and the distant river. He thru whom the sky is bright and the earth is firm. He thru whom heaven was established, yea the heaven of heavens. He who measured out the light in the air.

Wherever the mighty waterclouds went, where they placed the seed and lit the fire, thence rose He who is the Only Life; He who is God above all. He is the God to whom we should offer worship.

The world lay in darkness, as asleep. Then He, who is self-existent the Most High, the Almighty, manifested Himself and dispelled the gloom. He whose nature is beyond our reach, whose being escapes our senses, who is invisible and eternal, He the All-pervading Spirit whom the mind cannot grasp, even He shone forth in a flood of illumination.

Let us adore the supremacy of that Spiritual Sun, the Godhead, who illuminates all, who re-creates all, from whom all proceed, to whom all must return; whom we invoke to direct our undertakings aright, in our progress toward His holy seat.

There is only One God, omnipotent, eternal, omnipresent. He is the Great Soul, of which all others are component parts.

May our Father in heaven be favorable to us! May the Eternal One protect us evermore! We have no other Friend, no other Father, than the Father of Heaven, who is the Father of Men.

Open, O thou world-sustaining Sun the entrance unto
Truth hidden by the vase of dazzling light,
Softens the radiation of thy illuminating splendors that
I may behold thy true being.
From the unreal lead me on to the real
And unveil the magic illusions of the phenomenal
worlds that I may see the path unto realization.

REFLECTIONS

The mind is willing but the magic word "eats" is not so easily resisted.

Fleshpots still exercise their charms even upon the best of us.

Most of us still cling to the laws of intussusception which govern every one of our moves.

If Omar Khayyam is right as to "the woman is the key," then she should cease planning eats, fashions, parties and links, and direct her brain powers towards means that will help remove the stigma now weighing heavily upon humanity.

Most of us are wasting too much time listening to gossip, instead of training ourselves to diagnose the universe, nature and man.

The foretaste of heaven is self-diagnosis; for "therein lies life Eternal—to know God."

EVOLUTION

Mazdaznan holds the patent right to the great subject matter pertaining to Evolution and it is encouraging to watch the interest aroused among certain advanced Schools of a Scientific trend.

There are three great systems navigating the whole of being which reveals the three degrees leading thru the portals of understanding, leading to the Temple of Wisdom with its Altar of Infinite Possibilities. These three systems are known as the Science of the Evolution of the Circulatory System; the Science of the Evolution of the Nervous System; the Science of the Evolution of the Glandular System.

In the study of the circulatory system is discovered *why* some are of white blood and why others are of colored blood. We also learn that *gravity* and *consistency* of the blood are the factors, not only of color but brain capacity as well.

The operation of the nervous system discloses the relation of mind to matter, while the glandular system under control brings us close to the gates of Heavenly Realms, revealing the joys of Earth and carrying us into the Ecstasy of Heaven with its Eternal joys and unto a state of endless felicity.

It should certainly be considered well worth our while to give that study and consideration to the things that make for our happiness and satisfaction here upon the Earth. What matters it if we are the crystallization of all that is contained in the four great realms known in the elementary, mineral, vegetable and animal, if we give it no recognition; no thought; no attention? How, then, does man differ from the lower expressions of the animal kingdom? If mankind is to be

redeemed and uplifted from the lower walks of life it must awaken and realize its responsibility as a representative of the higher, diviner planes of being. Accomplishments of higher attainments are the result of *conscious* action, as man realizes that he is God's representative on earth, and without man God would be left without a witness to His limitless accomplishments.

This is the day of recognition; the day of presentation; the day of interpretation. Even the Scientific world is awakening and giving recognition to the subtler and more potent forces of nature. They realize that unless more attention, more thot, is given to the finer energies that go to generate and quicken the forces of life, mankind will go down to an untimely grave, old, weak and decrepit, while yet apparently young.

The Creative Substance that brings into manifestation all life forms in matter is dependent upon the generation and the conservation of the life-fluids. It is here that the Study of Science of the Evolution of the Glandular System is at last being recognized by world Scientists as the great need of our present-day civilization.

What Mazdaznan has been teaching for the past quarter of a century, the Scientific world is just beginning to recognize as all-important if mankind is to be saved from rapid disintegration.

The study of the blood and its chemical compounds is more common to scientific minds, and that of the nervous system is yet little understood, while the glandular evolution is practicaly in embryo; still the world at large is beginning to recognize the greater object of life and its sublime purposes and ever since Mazdaznan started the thot, the more refined and edu-

cated have gradually been aroused, showing interest in circles where advanced studies claim the attention of eager and inquiring minds.

Knowledge, more knowledge of ourselves is the great need, and to behold nature and super-nature with that clear vision which reveals man in the "image and likeness" of the Creator, thereby viewing everything with the eyes of God; even as the Ancients proclaimed:

"Man, behold in things of nature, whether great or small, the creature; yea, behold, the Face of thy Creator."

FORBID THEM NOT

Every now and then attention is called to the wholesale plagiarism by our contemporaries and how they love to parade Mazdaznan principles under fictitious names, and how the churches and scientific schools copy Mazdaznan methods, simply to divert the people's minds from investigating Mazdaznan. Be it so. We "forbid them not" to avail themselves of the opportunity to plagiarize. Altho there are copyright laws, nevertheless to claim our own we would have to go to law, and such a step would weaken our cause destined unto Universality. It is our purpose to make the greatest Revelation and Message of Emancipation so common that everyone may walk within the lane of safety. Plagiarism, after all, has its virtues. True, it does not give the whole of the Declaration, or the complete methods unto Emancipation from sickness, sin and sorrow; still, "half a loaf is better than none." There is still more at the source where wisdom flows from.



MOTHER'S VOICE

Edited by Maria Rose Ruth Hilton

No Nation can rise above the level of its Womanhood



PERFECTION

"Man cannot be imperfect man; Imperfect God cannot be; For God He stands as perfect Man; And Perfect we must be."

Perfection: such is the goal. Breath is the underlying principle of life; hence the weapon used in all life-manifestations. Breath holds the key that unlocks the treasures of life. Just to understand *how* to manipulate that *key* brings joy, peace and felicity.

Conscious breathing: to breathe with mind concentrated; to be conscious of thot or thinking what you are thinking about. To keep the mind from drifting; to hold the thot to the object, is quite necessary if one is to succeed in their efforts.

Perfection being the goal, we breathe *out* that we may breathe *off* the manifold accumulations imposed upon us thru natal—pre-natal and ancestral ties, as well as the innumerable influences that have tried to establish relationship with us and our environment from the very hour of our birth in matter.

To aid us in this work of freeing ourselves, we have the prayers given us, that we may focus the mind to helpful, uplifting thots and desires while exercising on the Breath. There are *three* factors to be considered, i. e., *position, relaxation and concentration*; and where the daily regime is conscientiously carried out,

as laid down in our preliminary work, the results are almost phenomenal. Subtle transformations take place from day to day, while the growth, development and unfoldment is healthy and normal, for it is encouraging with so much to help us on the way. We have naught to cause us anxiety or fear; just to be thankful to the kind destiny that has pointed out the way; for have we not earnestly prayed to be led; to be guided; have we not asked the Lord to "reveal the *path* destined for our feet to tread, as we are ready and willing to follow Thy bidding."

We have been created *perfect* beings but man transgressed the laws of God and nature, introducing sin, sickness, sorrow and affliction, until the miasma of death cast its mark upon all mortal beings. To lift this "*mark*" of Cain is now the work of all those whose desire it is to be *perfect*. It is not sufficient to want to, or desire to become perfect, we must *do the things* necessary to bring about the *state of perfection*, as the Scriptures say: "To show forth works meet for repentance"—"Go, sin no more," taking up the work of regeneration with *joy* and *gladness*.

The weapons of warfare are, *breath*, *diet* and *exercise*. Never growing weary of performing the necessary to our individual salvation. "Everyone must carry their own soul to market." Yes, everyone has to work out the plan of their own individual redemption; looking within for guidance; following the monitions of their own "still small voice," watching with prayerful diligence "that ye enter not into temptation."

We have the power to see and know of greater possibilities on this earth, and with it sow the seed of immortality.

INDIVIDUAL ATTAINMENT

In the individual creative or regenerative process the sense-quality of father and mother no longer finds a place. As a polarized being all thots or ideas by virtue of concentration of mind centralized toward one common center and guided by spirit, mind and soul direct thru individual consciousness and highest intelligence all the life-fluids toward the basic center of the body, establishing thereby a condition superior to the one inherited, and replacing the cell-life of a soil-condition by the gradual expansion of the magnetic fluids. Such a body then becomes what has been called a spiritual body, of which we hear so much said by various teachers who are aiming at this desired point, but who seem to lose sight of, that such is merely a condition which lies within our own organism to establish or to leave alone, as we please. Many theories are advanced upon this subject, and some of them, altho quite popular among students of philosophies and the exact sciences, never reach the goal for the reason that material gratification is the incentive of all such studies instead of the sincere desire to grow away from all emotions of a lower nature.

We have all the power to form and to create within our own being, irrespective of the manifesting sex-differences, which are merely the result of the dividing lines recognized by the yet evolving being, undeveloped in brain capacity and the comprehension of nature; who is yet unable to see the grand opportunities and realize what enormous possibilities lie within our immediate surroundings, lie within our own bosom, as it were, and which simply await our

command, our action, to be directed to centers desirable for the furtherance of their virtues and their powers. This whole universe and all that is within it, is our emanating essence, the expression of our thot. It is merely a part of our being and to which our being is not subjected, but over which we are to exercise our control that we may use it as it may seem fit to our mind and appeal to the powers and energies vibrating within space, thruout all time, and which are ever ready to respond to our wishes in accordance to the power of attraction developed in our organism — "and greater works shall ye do," greater works than those ever done before. And why? Because we can profit by former experiences to shorten the time of those of our present, and here again it becomes plain how the days will be shortened for our sake, for the sake of reaching the goal and drawing nearer, nearer to our sphere of controlling action and the consciousness of the one ceaseless life, the knowledge of which assures harmony and peace unto all mankind.

It is well worth our time to study these world-wide subjects that are placed before us so plainly that any child can understand them. Of the benefits to be derived therefrom, there is no end. It is for our own benefit and thence the benefit of others to build up a body that shall be proof against all attacks, all danger, all disturbances, to come into the possession of a body that shall yield to our bidding, that shall follow as we would lead it, that shall ever be ready to respond to our bidding and that would, if needs be, stand all the tests of elementary conditions. We speak of such bodies, we are told of beings who have been known in times of remotest antiquity, to have possessed such

bodies. We are told that such still exist in the mountains of some far off countries. We hear of those who claim to have seen such phenomena and their senses are confounded over such wonderful attainments. Others teach and speak of such possibilities. But all this avails us nothing if we cannot get to know the means to be employed whereby we may learn to live accordingly and accomplish what would be most desirable, noble, and divine for ourselves, if not to such degrees of perfection, then at least to the degree most needful in our station of life until we shall, because of the encouragement received by our accomplishments, be led on to phases of a still higher order.

LIFE AND ITS PURPOSE

What is the object and purpose of life? Where did we come from? Why are we here? Whither are we going?

These three last questions each one must answer to their own satisfaction. The former query may be answered thru the words of the blessed Ainyahita when she asks the Lord to illumine her divine Attributes as she proclaimed:

"All good I accept at His command; be it thru the aid of heavenly messengers, guided by wisdom, affecting freedom; be it by the spirit of corporal worlds thru their gift of speech, hidden in the brilliant, pure and sweet-smelling garment of manifestation. According to the submission of my will unto His, He is able to deliver me; and I gain *power* to accomplish my trust thru Good Thot, Good Word, Good Deed; and prove myself worthy of association

with the inimitable objects in nature; the most Glorious Victorious and Brilliant Lords of the Universe; the luminous, wise and perfect associates of Zarvan Aka-Ra-Na. Even Thee, who art in the midst of the congregation of Gods and their sublime accomplishments; accomplishments destined by Thy Will, so willingly and miraculously wrought; I esteem Thee from the innermost center of my being; radiating into the circumference of Thy possessions for the light of understanding and assurance given me; yea, even me, to be added unto Thy associationship. May I continue to grow, develop and unfold all the intelligences crystallized within me, to attain to my heart's fondest desire; to reclaim the Earth; to turn the deserts into a paradise most suitable unto God and His Associates to dwell therein. With a low voice, prompted by my fainting heart, and my head bent adoringly before Thee, O God of gods, unto whose greatness there is no God beside, I, even I, breathe a prayer.

Be Thou rejoiced, O Mazda; be Thou victorious; be Thou praised and upheld by all Associates; may their devotion increase; may their obedience unto Thee grow and raise a fast brazen wall upon this Earth; a wall as broad as is the Earth, as high as the highest summit of Hima, as strong as is resistless the canopy of heaven; that the splendor of Thy Thot, even here, upon this Earth, may breathe upon us the Breath of Love, imparting sweet perfumes unto Liberty; a Savior Immaculate, void of the witchcraft of authority. Grant Peace, grant Power, grant Radiance, that with light and easy footsteps Thy Associates may pass over the Khinvat and become victorious. Unto this end I, even I, shall continue to

labor beyond measure, that all things may continue to prosper in Peace. This is my wish. Be it so."

RELAXATION

How many blessings have been forfeited because of nature's inability to relax. Mental and bodily tension has become an almost universal affliction; and sad indeed is the condition of the whole world today, and a condition, too, that is apparently hopeless. It is as if the entire world were awry; as if the laws of man and nature had been altogether inverted; all upside down and topsy turvy. From such a state, what can be hoped for? What can be expected? Nothing but ultimate destruction.

If there are those to whom have come a better way, then praise be unto the Good Spirit that has led the way, leading toward the path of emancipation. Just as Tension locks the door that leads toward individual growth and development, so *relaxation* swings ajar the door that opens the portals of the mind and enables nature to unlock the storehouse of unlimited good and to enjoy the opulence of God's perverted bounty.

Sad indeed it is to see humanity so rapidly disintegrating when God has bestowed upon them, each and everyone, the blessings of heaven and the bounty of all earth's treasures. No wonder the Savior exclaimed as He viewed the hopelessness of the situation: "Dead in trespass and in sin." And no one can do violence to the governing laws of nature. The inexorable law brooks of no interference. The karma of the world must be met and paid for by the world, or by those who constitute the world, since it was created by them. The law holds good with nations, empires, as with worlds,

and the "Spirit of Adjustment" alone can mete out the full measure of the *cup*; for, as with man, the world, too, must be weighed in the balance of Infinite Justice. "Whatsoever a man soweth that shall he likewise reap." Such is the law of divine judgment and thus one may readily see that God in reality does not judge, but by men's acts and deeds is he judged. Man calls down upon his own head either curses or blessings, according to the quality of his thought and motive that prompted the deeds. God has endowed man with everything embraced within the four great realms of Infinitude, whether it pertains to the material, mental, psychical or spiritual; and he has but to turn his thought within his own being, calling forth the treasures of heaven and earth; "for know ye not that the Kingdom of Heaven is within you."

PRAYER

Everything imparted by the Savior was of a scientific nature; hence the injunction: "Pray without ceasing" was but an abbreviation of the Avestan mode of reciting prayers on the breath. To recite a prayer; repeat a poem; speak an aphorism; was the recognized method used in relieving the pent up carbonaceous substances foreign to nature, thus freeing the lungs and enabling them to perform their higher work of rejuvenation.

Too much attention cannot be given to these out-breathing exercises since nature cannot fulfill her real mission unless these poisons are first removed; the removal of which carries away with it much of the obstruction that stands in the way of our individual progress; hence the emphasis placed upon *out-breathing*.

In fact the one great essential toward living the simple life is the need of first removing these poisonous gases from the system, and there is no other way except thru breathing them *out*.

The use of a prayer, poem or aphorism is most essential since by concentrating upon the same, a certain degree of relaxation is attained, enabling nature to perform her work of rejuvenation. In this way the whole system becomes imbued and revived with new life; the blood is thus purified; the nerves rejuvenated; the glandular action revived; thru such a systematized method the whole body is being greatly benefited and built up; while the mind becomes poised and at ease enjoying the blessing of peace.

"Prayer is the sincere desire of the heart unuttered or expressed," says the Poet, and man has but to apply the "key" placed in his hands by the Infinite Father and unlock the great Store-house of Knowledge—knowledge contained within his own being.

DEVELOPMENT

"To turn the useless into the useful is truly scientific." No matter whether we seek information in the mental or material realms, the wise or those who seek wisdom find vast opportunities to apply genius. Viewing the past and present struggles of nations opens up a way that points to better things. Time and inventions have made the world look small for it brot the different peoples into closer touch with one another, and everywhere we see it demonstrated that all of us are bound together, and the success of one must be the success of all. The great barrier, national pride, has to be broken down, and this at first will come

largely thro self-interest which will start the wheels in motion. It is not natural, but it is true that every war and struggle of the past has brot about certain changes that have helped to make slow advancement. But this is not God's way, nor of His Intelligence, for His law in the visible and invisible is fixed and set that no individual or set of individuals can take from another that which is theirs by natural laws. It may be in the seeming and be perpetuated for a time, but it will be allowed only for a time. Slowly but very surely is the lesson being learned by the nations. Blessed is the one who has no desires for things that are not his, and then this will be the thot of the nation or tribe.

It is ignorance of natural laws and the mother's lack of conscious thot, controlled thot, that has so firmly established and maintained these barriers until in this day mankind is completely lost in the wilderness, his mind being shrouded in the darkness of ignorance. Still, the darkness, no matter how black, gives way to the rising sun, and ignorance must retreat before knowledge and destruction is no more in the present of constructive living.

These being the days of adjustment the strong ones in character who hold to the true principles of life will eventually "let their light so shine" that in forgetting the past and living in a glorious present of development of opportunities a state of Peace will be established here and now.

Ainyahita in one of her Pearls of wisdom gives the key to it all. "Man and his corresponding states of evolution, is the originator unto the adverse conditions, by remaining where he has found himself in this phenomenal world of matter, thinking he has

reached the end of things, setting aside his own inherent laws.

He thus creates a state of fancy, a state contrary to eternal designs, retarding the progress unto higher attainments.

Man was entrusted with the great mission on earth: "To reclaim the earth, to turn the deserts into a paradise most suitable unto God and His Associates to dwell therein," and to take up the work where God's Associates left off. But instead he follows the trend of the collective before he has conquered the individual state of things.

Thus he overreaches himself, taking upon himself responsibilities beyond his ability and without giving or proposing to give account for his deeds.

HAVE WE ADVANCED?

The "Old Year" is passing away and making a place for the "New Year"—the ever glorious New Year of promise and opportunities for one and all. The old year dies only in the seeming for the deeds done continue to be perpetuated first in the individual and then in the nations. Those who have even casually kept up with the Study of Man know there is only one way to advance to the goal—the pure in heart, which means to have pure blood.

How or from what source will this purity come? Tho the wish and praying of God to pardon sins because of the sacrifice of His Son. How futile! The demonstration is everywhere, for the noblest and most prayerful of humanity have sickness and disease just as the most degraded.

There are only two methods of purifying the blood. The breath, or conscious control of the breath and the understanding of the chemistry of food. What is needed in the individual case? It cannot be said too often, nor too emphatically, the correct feeding is fundamental. No, not even the breath, for we may establish the rhythmic breath and then thru violation of the laws of nature in regard to food, one and all will fail to attain to the understanding of man's purpose here upon this earth and never establish that pathway of consciousness thru eternity.

One of the most insidious and destructive enemies of the human race is sugar. When we combine it with eggs, milk, butter, fruits and in the endless ways in which it is used, there are destructive elements called out that enter into the blood and cause so many of the ills that humanity are suffering with. We are told "that granulated and bleached sugar no longer contain saccharine of a tissue-building nature and tho it hardens the bones it softens the teeth, and induces many forms of catarrhs, abscesses and nerve troubles. Saccharine is necessary for tissue building and may be obtained from certain fruits and certain vegetables; also honey, maple juice, sorghum, molasses, brown sugar and rock sugar."

Every plant, tree and living thing in the vegetable world teach control and understanding of individual needs. In reality they should make man blush with shame, for unless imposed upon, they are living examples of the simplicity of nature's laws. The lesson is so obvious that by reasoning and giving thot it is made plain that plants only take the ingredients, from the air and earth into its being or plant-blood which are harmonious with its own kind. The buttercup does

not draw to itself all the chemicals, but only those to give the leaves their own green and the flowers that beautiful buttercup yellow which ever delights the eye.

In the animal kingdom we have the same demonstrations unless they are imposed upon. A monkey has been more faithful to the laws of his kind and thus sets an example to his highly evolved descendant man to pattern after, for he has for one thing remained linked to the vegetable world. Had mankind remained in the simplicity of nature's laws of feeding even as an ape or monkey his historical career would indeed read very differently, and that mind would not be clouded by the fumes called out thru the blood, the blood infected with the wrong chemicals, minerals and acids. If those interested in their own advancement and in the emancipation of humanity would apply the instructions given in thru the Mazdaznan Message, eating in small quantities and only foods that are builders what a change we would see all around.

The New Year is before us offering all its opportunities unto redemption. May each one be able to read as he runs and be so faithful to the message as never to impose upon themselves or their friends by combinations of foods detrimental to the correct chemicalization of the blood, and thus be enabled to unfold talents and gifts and become conscious, living entities.

"If you listen, God will answer;
He will answer to your call,
And reveal to you the treasure
That shall free you once for all."

All nature prompts us to recognize the Infinite Christ, the Solar Christ and—*Christ in me.*



FEDERATOR

Edited by Nellie Wheelwright



STUDY OF MAN

Certain great mental strains run thru all the three great divisions of the Aryan Race, irrespective of the cephalic shape, for tho in shape equal, yet in physiognomic lines different the mental operations will vary to the same degree as do the lines upon the face. The corresponding lines of the limbs too modify or intensify the mental condition. It is for this and many more reasons that provinciality, conditions, environments, circumstances and influences have to be taken into consideration. It is certain that mental culture alone will never bring hostile elements into a state of mutual understanding effecting Peace.

Neither will heart culture alone assure us of a lasting peace, should such a state be made possible thru inspiration from that source. History testifies to the failure of both and experiences furnish still stronger proof.

Thus the *Slav* will continue to struggle and pass thru varied stages of experiments and experiences. Divisibility into factions and fractions by no means assures satisfaction. To yield to home rule by every clan removes us from the original designs which propose unitization and centralization. The *Slavs* need to be taught the fundamentals of social order thru individual independence.

A Pole and a Hungarian, or Magyar, blend no more than will the bud of a pansy hybridized with a peach

tree. A Czech and a Slovak are farther removed from one another than is a Chinaman from a Japanese. To draw sharp lines of demarcation is imposing upon nature. The *Slavs* must be brot under the head of a central organization, and so must the *Latins*.

The *Latins* need centralization to exercise the influence they have been destined to exercise and demonstrate. The *Latins* are as much divided as are the *Slavs* and owing to the tendencies they are destined to exercise there is greater danger for them to overstep the boundary lines than there is for the *Slavs*. On the whole the *Slavs* hold to their material tendencies and when exhausted they are ready to submit to counsel. Not so with the *Latins*, the foreign blood due to miscegenation in them rises to the zenith of fanaticism and will not yield to reason. For this reason the *Slavs* have not readily taken up with the *Latins*, neither have they taken kindly to them. The same is true of the *Anglos* and the *Latins*. The *Latins* are considered to be the spiritual type, altho they may fail to exercise spirituality.

Once the tension between the *Anglos* and the *Latins* is properly bridged and all differences set aside, it will be much easier to reconcile the grievances among the *Slavs* and bring the nations closer to one another. Whether such an amalgamation between the nations of typical relation is being made possible thru the use of amiable measures is not within the province of this study to discuss. It may invite revolutions and upheavals. It may wipe out many a people, still the *Slav* will be compelled to unite as will the *Latins* and *Anglos*.

We need to study the map of Europe more closely and acquaint ourselves with the various *Slav* elements more minutely before we shall be able to decide their

fate, their destiny and their influence brot to bear upon the coming Race.

We then must turn our attention to the *Latins* and measure the area of occupancy, locality and the environments governing them by virtue of the influence exercised by *Slavs* and *Anglos*. At this juncture we are not to forget that the dumping ground of national idiosyncrasies culminating into the Balkan States crowd the gates of the Orient and Occidental, making it difficult for the *Anglos* to establish confidence among the Races. *Slavs* and *Latins* intermixed into such grotesque conglomeration that the wisest of anthropologists stands powerless to decipher relation, leaving the rest of scientists to guess as to the origin of the Balkans. Nevertheless here may be found the key to all of the differences among European powers. Here may be found the cradle that rocks the children of circumstances in whose hands rests the destiny of Europe. Separation of types alone will clear the atmosphere in this corner of the earth. The means unto clearance cannot be revealed, yet it is certain that nature knows how to revenge herself upon transgressors, and she does it all in her own, tho peculiar, way.

The *Anglos* are divided as numerously as are the *Latins* and the *Slavs*. Thus a house divided against itself cannot stand. But tho fallen like Babylon of old the *Anglos* has the advantage over all others by virtue of the intellect that governs his moves. True, so far he has yielded to the influence of the *Latins*, for he loves possessions. Tho democratic in his views he nevertheless loves flattery and enjoys honors. He has the weakness of the old Brahmins of the Hindu Kush, who were once upon a time his instructors as he crossed the borders into the Land of Promise. It is

for this very reason that in latter days he was attracted to India's shores to re-establish former relations. But these relations are being rapidly severed and a new era begins.

THE IRON MAN

Many years hence, when the reaction of the past shall have left only the grand outlines in view, this, perhaps, is how a philosopher will speak of our age. He will say that the idea, peculiar to the nineteenth century, of employing science in the satisfaction of our material wants had given a wholly unforeseen extension to the mechanical arts, and equipped man, in less than fifty years, with more tools than he had made during the thousands of years he had lived upon the earth. Each new machine being for man a new organ—an artificial organ—his body became suddenly and prodigiously increased in size, without his soul being at the same time able to dilate to the dimensions of his new body.

War is simply one method of restoring equilibrium between the kinetics of human energy and the statics of social order.

Because the nations of leading power at the opening of the twentieth century were all white and all Christian, a false idea arose that this overlordship rested upon race or religion; but Japan's entrance, following victory over Russia, proved the acid test of world-power to be industrial prowess. The descendants of men who had won sustenance at the spear-point in forced migrations, now fought one another with goods, and recorded their victories in ledgers instead of sagas. Upon the profitable and

certain sale of these goods depended national solvency and domestic content; the hunger of plenty of millions of wage-earners; the revenues which supported governments, military establishments, educational institutions—in short, modern Western civilization. Realizing the vulnerability of their economic supports, the industrial societies of the Old World grew more and more state-conscious, and drifted into more and more bristling attitudes toward one another.

Internally each one of the industrial states maintained such a division of the returns of industry that its full production could not be consumed at home; international trade and finance reached planetary proportions without correspondingly broad political and legal controls. Failing in such controls, the situation marched swiftly to its conclusion. Almost to the last, either of two denouements was possible; either the boundaries of industrial states must burst under inequalities of pressure generated by increased populations and increased machines, or the machines themselves must be slowed down by eliminating profits from their operation. The first meant war—the World War; the second meant war also, but of a different sort—the war between classes, the social revolution. Russia's experiment does not recommend the class-war as a means to peace. Just as industry and nationalism conceived and brot forth the World War, without knowing either when or how conception occurred, so they may add to the Martian family in the future. Indeed, certain tendencies of modern industrialism, in its new automatic phase as yet but dimly understood, seem destined to put even more strain upon the political framework of the

planet than that under which the same framework cracked in 1914.

He who brings maximum endurance to the shop at minimum cost will profit his employers most. On this basis the Chinese coolie, at first glance, appears unbeatable. If not the best individual, his cheapness may give his product an advantage in the market. The Japanese have demonstrated a considerable degree of Oriental adaptability to modern machines. The Hindu test may not be far behind. The huge profits likely to follow promptly upon the putting of cheap, low-standard labor to work upon automatic and semi-automatic machines should be enuf to ensure that, soon or late, all peoples will be brot to the ordeal by the Iron Man. Indeed, the impact of industry upon colored races seems as likely to weaken them as the reverse. Modern industrialism places both the individual and society under severe and continued strains; physical, mental and moral. The more static the society, the more custom-tied the individual, the more severe the strain. The basic cause lies deeper. All of us are descended from ancestors who, a comparatively short time ago, were farmers, hunters, and fishermen, with occasional experiences as fighting men. Their work held considerable variety, called for great outbursts of physical energy, interspersed with frequent let-downs. They had their labor-thrills along with their labor-pains. Your worker is there in the factory, not because he wants to be, but because he needs the money, and can discover no other means of getting it. Yet there is that stirring within him which informs him, even before the voice of the agitator reinforces the conviction, that this is no life for a real man.

There can be no durable peace, and no effective white solidarity, so long as the coal-and-iron states continue treading the path of economic competition toward another Armageddon. A sword is suspended over civilization, and that sword can be sheathed only by such reorientation of industrialism as will permit the aggressive nationalism it fosters to die of inanition. Much may be done by international agreement, with force back of the agreement; more may be done by the forward spirits in each industrial society forcing into public attention those internal adjustments necessary to bring social and political evolution into line with industrial evolution. There is plenty of work for all governments to do at home, before their populations recover their pre-war trust in governments.

Every alert man or woman recognizes that the masses are critical of governments in this year of grace. The conviction is growing that the war was of economic origin. Men are no longer willing to turn out war as a by-product of goods—on machines. Since a prime source of belligerency is goods-competition, sovereignty has become a matter of control over machines as well as over men. That is the direction in which competent governments must move; and those who fail to keep step will possess no valid reason for existence in the automatic-machine age. The peoples of the earth look to governments to set up moral control over machine use; this instinctive turning to the state for relief is sound to the core, since states are only the groupings of humanity strong enuf to harness the Iron Man to the chariot of human well-being.—*Atlantic Monthly*.

WORLD'S NECKLACE OF THOT

All truth is of God, tho the truth be uttered by the devil himself.

Christ calls himself truth, *not custom*.

The voice of reason is the voice of God.

Vicious actions are not hurtful because they are forbidden, but forbidden because they are hurtful, *the nature of man alone considered*.

A thing has value only when there are joined with it the persons who are to enjoy and use it, and also the conditions and opportunities that make enjoyment and use possible.

Justice after all, is not so much an ideal that shines aloft, unaffected by universal laws, as it is a practical reality. The "just" procedure is not what some one has imagined to be immutable, but what experience proves must be, because of natural laws.

Take away fear, and what follows?—Peace.

The war that destroyed Greek civilization; and the parallel with the present war are deadly, even down to minute details. About the only differences are the magnitude of the armies and the murderous efficiency of the weapons we now employ.

Men are doing the same things they did when Homer smote his lyre or Hammurabi framed his laws. For example, in the Athens of antiquity there were pacifists and bitter-enders, profiteers and venal politicians. After twenty centuries of Christian influence, we do the same old things in the same old fashion, only on a more gigantic scale.

The walls of the universe have been pushed back into infinity.

The future of all the world is in the air—a future either glorious or terrible.

In 1914 we threw work, foresight, and self-denial aside, and spent four years not merely in idleness, but in destroying a large part of the accumulated gains of the past.

What good was it to have learned to recreate the rainbow out of a tar barrel, if he (man) had not learned to fashion the colors into pictures that feed the spirit? Man has wrought marvels with nature. Himself he has little improved. The proper study of mankind is man.

The Cahokia Mound in Illinois furnishes material for much speculation among Archeologists, and promises many new disclosures appertaining to the Stone Age. The Cahokians are supposed to have held beliefs identical with those of East India and had burial customs akin to those of the Egyptians.

Whatever the result of the Disarmament Conference may be or appear to be, one thing is certain, it will not bring about the end desired. A disarmament cannot be detailed by a few powers as long as there are others to reckon with.

“My country, right or wrong,” if held to by every country may lead to serious encounters.

Some parts of Russia have been sorely tried by poor crops and contagion. The same holds true of every country that is far and wide, only we never see them near enough but we are more or less far-sighted.

Congress is in travail with unemployment, tax revision and business revival.—*World's Work*.

Whether or not there are people upon other planets should not concern us much as long as we are not sufficiently acquainted with the people of this earth to enter into mutual relations.

Life is becoming so intricate, so involved, so mixed up that it is difficult to tell what will happen as the result of any act.—*Thomas Edison*.

Science concedes that the negro, when compared with the white, seems to have relatively greater capacity to deal with the concrete, the tangible and the practicable than with the abstract, the symbolical and the theoretical.

"Men make their noblest professions and square them with their greatest deeds while they are being watched. Open diplomacy is the safest diplomacy."—*Wm. Allen White in Collier's*.

Once born, an idea cannot die. Once uttered, the truth lives on when every belching cannon trained against it shall have rusted. The great Idea, the Oneness of Humanity, the International Court, the World Gendarmerie, that resistless thought, will keep coming back as often as it is driven away, and keep rising again in fresh and smiling hope as often as it is slain.

Following are maxims that made President Harding famous: Remember there are two sides to every question. Get both. Be truthful. Get the facts. I would rather have one story exactly right than a hundred half wrong. Be decent. Be fair. Be generous. Boost; don't knock. Remember there is good in everybody. Bring out the good and never needlessly hurt the feel-

ings of anyone. In reporting a political gathering, get the facts. Tell the story as it is—not as you would like to have it. Treat all parties alike. Treat all religions reverently. If it can possibly be avoided, never bring ignominy to an innocent woman or child in telling of the misdeeds or misfortunes of a relative.

Big army and navy advocates are much disturbed because the facts regarding government expenditures have at last reached the public. The citizens of this country have learned with alarm that 88.4 per cent of the total appropriations of the United States government for the fiscal year 1921 went to pay the costs of past wars and to prepare for future wars. The taxpayer having learned where over three-fourths of his taxes go, no amount of whitewashing of the facts is going to silence his protests. These protests are pouring into Washington from all sides. He is demanding results which shall mean a real reduction in the armament burden of the world.—A. U. A. M.

DESTINY OF MAN

Were man like the rest of the animal creation then the object of his life would find analogy among the lesser breed. But there is a wide difference between animal and man. Tho the former has brain and with it a mind to electrify it to a point akin to reason, man has greater intellectual powers, for he not only considers the objective; he has what the animals lack—the power to think in the *abstract*.

Herein lies the fort of man. He can reason upon lines conducive to freedom from the very elements he has evolved, and harness them at will.

The more man pursues his studies upon lines objective all the sooner he arrives at deductions, leading to a better understanding of life and its complex manifestations, a variety adding to the grandeur and sublimity of the divine atom hidden within all the objects of sense, disclosing thru the Infinitude of presentations — *God in man.*

It is the abstract thinking that eventually reveals to the thinker that introspection substantiates perception, and where polarity meets there we see not only things as they appear in the mirror of the Almighty, the Universe, but we see the origin, purpose and destiny of everything. We only but begin to worship the Word of God as borne out by Nature and her circumference, carrying unaccountable worlds. We only just begin to read the hieroglyphics of nature according to our own concept and language and realize the voluminousness of knowledge, the immensity of understanding, the vastness of Wisdom that surround and abounds us. Slowly but surely we are awaking into the sun-clothed day, and with clearer sight comprehend that God reveals Himself to us more clearly thru the Open Book of Nature than it is possible to present Him to us in the prattle of scriptural playwrights.

Learn not to think. Thinking is the wave of the objective world acting upon our senses. That is tranquil.

Good that is my redeemer. See good in all and you will aid in redeeming the world.

Things culminate according to your that. Direct that into useful channels and you create for yourself infinite possibilities.

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